

JOSEPH LAW

Improvement Era

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JANUARY, 1922



ORGAN OF THE PRIESTHOOD
QUORUMS, THE YOUNG MEN'S
MUTUAL IMPROVEMENT
ASSOCIATIONS, AND THE
SCHOOLS OF THE CHURCH
OF JESUS CHRIST OF LATTER
DAY SAINTS



PUBLISHED MONTHLY
BY THE GENERAL BOARD
Y.M.M.I.A., SALT LAKE
CITY, UTAH.

A Few Reasons Why

The Desert News

is Utah's Leading
Evening Newspaper

The Saturday Roto Gravure Picture section is the only section of its kind in any Utah paper—all the RELIABLE news of foreign and local importance—sane, constructive editorials that express the sober thoughts of mature men—lively cartoons by Herbert Johnson and others—complete financial and sports sections—a page devoted to women and offering real helps in fashions, cookery and domestic problems—these are some of the forward-looking things that are making “Utah’s Oldest Newspaper” *a truly great newspaper.*

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Prepaid Parcel Post to any part of the United States if paid in advance, 20c extra on each garment to Canada or Mexico.

These Approved Temple Garments are knitted and made right here in our own Utah factory, to your special order and measurements. Lowest prices on market. Mail your order to us now and say you saw it in the “Improvement Era.” If order is C. O. D. you pay the postage.

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11	Light weight cotton.....1.50
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80	Heavy weight cotton unbleached.....2.25
24	Heavy weight cotton bleached.....2.50
50	Extra white double bleached, mercerized.....3.00
10	Medium weight wool mixture.....3.00
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70	Snow white Silkileen.....3.40
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Sizes from 22 to 44 bust, 52 to 64 length, as desired. Longer than 64 inches or over 44 in. bust, each size 20c extra. Garments with double backs 25c extra per suit. We will make any size desired.

Measure bust around body under arms; length from center on top of shoulder down to inside of ankle. Orders for less than two garments not accepted.

We manufacture sweater coats, Jersey goods and underwear, also flannel shirts and Mackinaw coats.

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Hail the Day

(Temple Dedication Hymn, sung at the dedication services of the Mesa, Arizona, Temple site, November 28, 1921, attended by about 3,000 people, President Heber J. Grant offering the dedicatory prayer.)

Hail, O hail the day triumphant,
Praise, O praise Jehovah's name!
Lo! for him a stately Temple
Shall adorn our Mesa plain;
Every voice resound Hosannah!
Old and young, let hearts revere
That today hath crowned the vision
Of the sainted Pioneer!

Chorus:

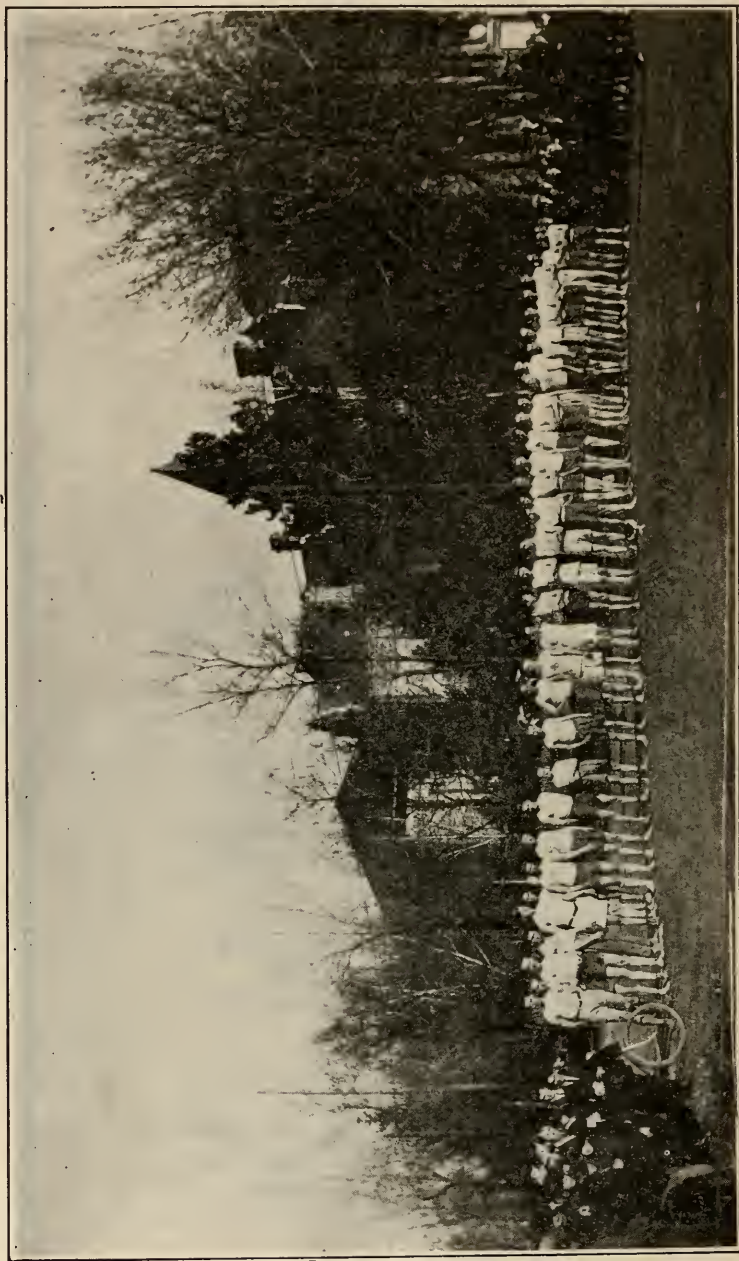
Praise, O praise and adoration,
Hail, O hail from shore to shore!
Thou Supreme of all creation,
We will serve thee evermore!

Thou whose hand hath planted Zion,
Thou wilt hear and Thou wilt bless;
Thou whose smile hath sunned our Eden
In the solemn wilderness,
Consecrate this lowly furrow,
Sanctify this favored sod,
That a bulwark firm and holy
Shall be reared to Thee, our God!

Thou whose bounty spreads the harvest
Where our fathers blazed the trail,
'Till the wastes of Arizona
Team with wealth in every vale;
Bless her Leadership and Statehood,
Lift her ensign proud and free,
'Till the might of Thy Redemption
Is proclaimed eternally.

Thou whose peace hath flung dominion
Over all this favored land,
Thou wilt guard these hallowed acres
Where our Temple courts shall stand;
Blend the justice of the nations
With inspiring Liberty,
'Till in triumph and salvation
All thy children shall be free.

Bertha A. Kleinman



CROSS COUNTRY RUNNERS, BRIGHAM YOUNG UNIVERSITY

On the mark for the annual four-mile classic, November 23, 1921. There were 34 who started, 29 who finished. Homer Wakefield, sophomore, won first place.

IMPROVEMENT ERA

Vol. XXV

JANUARY, 1922

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Practical Counsel

Of Intense Importance to Members of the Church*

By President Heber J. Grant

It is indeed a great pleasure to have again the opportunity of meeting with the Latter-day Saints in General Conference. I desire most earnestly that the prayer of President Chipman may be realized and that all of us, who may have the opportunity of speaking during the sessions of this conference, may be inspired of the Lord. I know that I not only speak for myself but for all of my associates of the General Authorities of the Church when I say that we desire only to say those things, during this conference, that shall be for the benefit, spiritually as well as temporally, of the Latter-day Saints. I know not only my own heart, but I know the hearts of those with whom I am associated, as the General Authorities of the Church, and I know that each and all of us desire more than anything else in the world the advancement of the Church of Jesus Christ of Latter-day Saints. We desire the welfare spiritually of the people, and also their temporal welfare; and it is our daily and constant prayer to God that his blessings may be and abide with the Saints in all parts of the world, and also with every honest-hearted soul who dwells upon the earth.

THE SANCTIFYING POWER OF DISTRESS, AS ILLUSTRATED IN THE HISTORY OF THE SAINTS

I would like to express my firm conviction as to the application to each and every faithful Latter-day Saint, of the last verse that we have just sung, verse number four of the hymn, "How firm a foundation:"

*Opening address at the October General Conference of the Church, Salt Lake City, October 6, 1921.

When through the deep waters I call thee to go,
 The rivers of sorrow shall not thee o'erflow,
 For I will be with thee, thy troubles to bless,
 And sanctify to thee thy deepest distress.

When I think of the distress of the Latter-day Saints, the dangers and persecutions through which they went in New York, Ohio, Missouri and Illinois; when I think of the trouble and difficulties of the great pioneer journey from the Missouri river to these valleys; when I think of the reign almost of terror at different times from my childhood until now,—the coming of an army against our people; when I think how near they came to starving because of the crickets; when I think of the confiscation of all the Church's property, and the many trials and tribulations through which the people have passed,—I say when I think of these things I realize that the Lord has sanctified all their trials to the good of the Latter-day Saints, for these afflictions and tribulations have fitted and qualified them more perfectly to live the gospel of the Lord Jesus Christ.

PRESENT DISTRESS AND DEBT

At the present time the Latter-day Saints and the people of this intermountain country are in great distress financially. Perhaps there has never been a time from the early days of the settlement of the valley, when there was a greater scarcity of money in proportion to the needs of the people, and when so many people find themselves in financial difficulties, mainly due to the fact that they launched out beyond their means, and ran in debt, in many cases for luxuries. I happened to pick up in Chicago a bank advertisement which I think is very fine and timely just in this particular condition of affairs. The words are the words of that wise man, Benjamin Franklin:

Taxes are indeed very heavy; but if those laid on by the government were the only ones we had to pay, we might the more easily discharge them. But we have many others and much more grievous to some of us; we are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly, [and they didn't even have automobiles in that day] and from these taxes the commissioners cannot ease or deliver us by allowing an abatement.

FAITH, INTEGRITY AND DEVOTION OF THE SAINTS

From my earliest recollections, from the days of Brigham Young until now, I have listened to men standing in the pulpit in the old Tabernacle, and before that in the Bowery, before we had the old Tabernacle, and from this stand, urging the people not to run into debt; and I believe that the great majority of all our troubles today is caused through the failure to carry out that counsel.

I certainly hope that the lessons that we are learning today will turn out a blessing to us, that they will be sanctified to our good, as illustrated in the words of this verse from the hymn that I have read. And I believe that they will. I have an abiding and perfect faith in the integrity and the devotion and the loyalty of the Latter-day Saints to God and their desire to serve him. I have full faith in the people that have embraced the gospel. Why? Because they know the Lord; because they know our Redeemer, the Lord Jesus Christ; because they know that this gospel, commonly called "Mormonism," is in very deed the plan of salvation; because they have an absolute and abiding knowledge that Joseph Smith was a prophet of the true and living God, and that the revelations contained in the Doctrine and Covenants are in very deed the words of God. There is no doubt in the minds of the Latter-day Saints that God our heavenly Father, the Creator of heaven and earth; did speak to Joseph Smith. There is no doubt in the minds of the Latter-day Saints that God pointed to his Son and announced that he was his Son, and told the boy to hear him, and that the Savior of the world gave instructions to Joseph Smith. I read a few months ago of one of the great "divines" in Great Britain—a great student of the Bible, declaring that Jesus Christ was not the Son of God, and quoting as part of his authority another great "divine" and a famous theological student and teacher. Thank the Lord for the revelations of God to us, for the revelations from Jesus Christ where, time and time again, he announces himself as the Son of the living God, and the Redeemer of the World! Knowing as I know, and as the Latter-day Saints do know, that God lives, that Jesus is the Christ, that Joseph Smith was a prophet of God, that the revelations contained in this book are in very deed the words of God, and the words of our Redeemer, I repeat that I have full faith in the integrity to God of the Latter-day Saints; and I am convinced beyond a shadow of doubt that the work of the Lord will continue to spread, notwithstanding the hard times financially through which we have been passing.

PROGRESS IN THE MISSION FIELD

We have, at the present time in the missionary field, seventeen hundred and ninety-eight missionaries, not including hundreds of workers in foreign lands who are local missionaries, who have been working in that capacity because of the lack of material in sending elders from the stakes of Zion. Our missionary activities for the first six months of this year indicate an increase in all the missions of the Church of 65 per cent in baptisms, as compared with the same period a year ago. This proves that the work of the Lord is spreading, that notwithstanding hard times, notwith-

standing financial difficulties, there is a most remarkable and wonderful increase in the number of those who are embracing the gospel of the Lord Jesus Christ. We have practically the same number of missionaries now that we had a year ago, so this growth is not because of the increase in the laborers in the fields, but is because of increase in the power of the missionaries and the blessings of the Lord to those who are engaged in the work. There has also been an increase of over 50 per cent in the mission fields in charities obtained during the past six months.

ABOUT THE LABORS OF MISSIONARIES

In this connection, I desire to say to all the Latter-day Saints that we wish they would refrain from writing to laborers in the mission field suggesting that it is about time they were coming home. Where parents have had sons in the mission field for, say 15, 16 or 18 months, and feel, because of financial difficulties that it is impossible to keep them longer, we advise that they state the circumstances to the bishop of their wards, who should then apply to the elders and seventies, and these should endeavor to raise the means to keep those young men in the field for at least two years or two years and a half. In most cases a young elder is just coming to himself and to a capacity and ability and power to preach the gospel with force and with the inspiration of God, when he has been in the mission field 18 months, and it is a great injustice to the boy who is growing spiritually—as he cannot grow in any other labor in all the world—that he should have to come home too soon. Those who are at home ought to realize this, and ought to feel a responsibility and a willingness and a desire to keep in the field the young men from the various wards until they have completed at least two years of service; and in many cases it would be a god-send to the young men, as well as to those who help, if their mission were extended to two and a half or even three years. I remember President Lyman's idea was that a missionary who had been in the field two years and a half could do more by remaining another six months than he had done in the entire year of his previous term; and I believe this.

APPEAL TO THE SAINTS TO KEEP MISSIONARIES IN THE FIELD

So where young men have the spirit of their missions and are themselves willing and anxious to stay, but whose parents, because of financial difficulties are unable to keep them, I appeal to the Latter-day Saints to respond to the calls of the elders and the seventies and the bishopric of the wards, and assist in keeping these young men in the field. Our mission to the world is to proclaim the gospel; one reason why the gospel of the Lord Jesus Christ was placed upon the earth was that men should come to a knowledge of the truth;

and the one supreme object above all other objects of every Latter-day Saint should be to bring people to a knowledge of the truth.

MISSIONARY WORK THE GREATEST OF ALL IN THE WORLD

The missionary work of the Latter-day Saints is the greatest of all the great works in all the world. We find recorded in the eighteenth section of the Doctrine and Covenants:

Remember the worth of souls is great in the sight of God:

For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance;

And how great is his joy in the soul that repenteth.

Wherefore, you are called to cry repentance unto this people;

And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father?

And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me?

Behold, you have my gospel before you, and my rock, and my salvation.

Ask the Father in my name, in faith believing that you shall receive, and you shall have the Holy Ghost, which manifesteth all things which are expedient unto the children of men.

And if we have not faith we cannot please the Lord, the revelation goes on to say. We should have faith in God and not only have faith, but works also, and exhibit our works by supporting those who are in the missionary field.

WONDERFUL MISSIONARY LABORS IN THE STAKES OF ZION

I wish to say that I am delighted with the excellent and wonderful labors that have been accomplished in some of the stakes of Zion in converting and baptizing people. Missionary work that has been carried on here at home during the past six months has been far more fruitful than it has ever been before. We have not really done our duty here at home in our missionary work. It is only within the last year or two that we have taken up a systematic labor of visiting those who are not of our faith and explaining the gospel; and in proportion to the amount of this work that has been done, the results in baptisms have been greater than the same amount of work anywhere. I am grateful for this labor, and commend those stakes of Zion where it has been most energetically carried on.

THE BEST LAW IN THE WORLD TO MAKE BETTER LATTER-DAY SAINTS

In these hard times financially, I want to repeat to the Latter-day Saints my firm belief that God our heavenly Father prospers

and blesses and gives wisdom to those men and to those women who are strictly honest with him in the payment of their tithing. I believe that when a man is in financial difficulty, the best way to get out of that difficulty (and I speak from personal experience, because I believe that more than once in my life I have been in the financial mud as deep as almost anybody) is to be absolutely honest with the Lord, and never to allow a dollar to come into our hands without the Lord receiving ten per cent of it. The Lord does not need your money or mine. Compliance with the law of tithing and donations for ward meetinghouses, stake houses, academies, temples, missionary work and these various needs, are all for our good. They are but lessons that we are learning which will qualify and prepare us to become more godlike and to be fitted to go back into the presence of our heavenly Father. The very lessons of a financial nature that are given us are the same as lessons that are given in a school to a boy or a girl; they are for the benefit of the boy; they are for the benefit of the girl, for their advancement, for their joy and happiness in after life; because of all the knowledge and information we acquire, and in the improvement that we make, we ourselves are the ones who are benefited. God our heavenly Father has instituted laws to improve his people physically, spiritually, intellectually, and one of the best laws in all the world to make better Latter-day Saints is the law of tithing. There are many people who believe the gospel and would probably embrace it, but for the fact that they are like that young man of whom we read in the Scripture, when the Savior told him, after the young man declared that "all these things have I done," to sell what he had and give to the poor. Many people cannot endure the gospel because of financial requirements that are made of them, and they allow the things of this world, which they have grasped firmly and steadfastly, to rob them of the greatest of all God's gifts, namely, life eternal. I commend the law of tithing to the Latter-day Saints, and I am entitled to commend it, because from my childhood days I have never made a dollar that the tithing has not been honestly paid upon; and I acknowledge the blessings of Almighty God to me because of obeying this law.

THE LAW OF HEALTH AND WEALTH

I want to exhort the Latter-day Saints to observe and keep the Word of Wisdom. I consider it almost a crime for men and women who acknowledge that they know that God lives, that Jesus is the Christ, that Joseph Smith was a prophet of God, and that this gospel commonly called "Mormonism" is in very deed the truth—I consider it almost a crime that when the Lord Almighty gives to them a law whereby they can have health

and vigor of body and mind, they disregard it. Every single dollar that is expended in breaking the Word of Wisdom goes out of the country. It is so much of the vital fluid, so to speak, financially drawn from the community every time a man or woman drinks a cup of tea or coffee or uses tobacco or uses liquor, because we do not produce those things at home. If they actually believed thoroughly the Word of Wisdom it seems to me you couldn't possibly persuade people not to obey it:

"A Word of Wisdom for the benefit of the Council of High Priests, assembled in Kirtland, and Church, and also the Saints of Zion.

"To be sent greeting—not by commandment or constraint, but by revelation and the word of wisdom, showing forth the order and will of God"—remember this is the will of God—"in the temporal salvation of all Saints in the last days."

I believe firmly that if all the money which has been sent out of this country from the day the Saints first located in these valleys, for those things that the Lord has said in this revelation are not good for man, had instead been kept here, the accumulation of wealth in our country would have been so great that this intermountain section where the Latter-day Saints are located, would be one of the richest and most prosperous in all the United States. A dollar is to the financial body what a drop of blood is in the body. We only have, as I understand, about twenty pounds of blood in the body. The heart beats about eighty times a minute and handles about four ounces every time it beats; therefore that twenty pounds of blood is handled every minute and there is about ten tons of it handled every twenty-four hours—ten tons although there are only twenty pounds of it. Of course they say we just accidentally came here, our hearts just accidentally keep a-going and handles ten tons of blood a day—a little bit of a pump, the size of your fist—and if it accidentally stopped two or three minutes, none of us would be here. The heart alone is one of the greatest testimonies of the divine power of God, because we don't even have to think to ask it to beat. If we did, we wouldn't have anything else to do but sit down and tell the heart to work. It would keep us busy all the time. There is nothing in all the world devised by the utmost ingenuity of man, that can do the same amount of work as that little piece of machinery, the human heart, operating after the manner of a pump, with twenty pounds doing practically ten tons of work every twenty-four hours. Now, as I say, money, a dollar, is just the same. It is estimated that a dollar does all the way from twenty to over a hundred dollars of work a year, going round and round, and circulating, and buying and paying and doing work; so when we stop to think that there are hundreds of thousands of dollars sent out of this country

every year for breaking the Word of Wisdom—true, the great majority of it is not sent by the Latter-day Saints—we can form some idea of what could have happened if money thus sent out had been kept at home and each dollar of it permitted to do its hundred dollars' worth of work.

A PRACTICAL LESSON ON THE WORTH OF A DOLLAR IN HOME INDUSTRY

Speaking of the work a dollar does at home reminds me of an incident that I have related many times. Years ago there was a great drive in this section of the country to support home-made goods, and I was one who was deeply interested in it, being a member of several committees that were working to bring about this policy. I remember that during our conference we had a meeting in the Assembly Hall one evening and one of the speakers on that occasion was the then bishop of Smithfield, George L. Farrell, Brother Farrell said that for twenty odd years, or perhaps he said thirty, he had been coming down to conference twice a year and, knowing that all the stock in the railroad running through that country was owned by eastern capitalists, he had marked the money which he paid for his tickets to see if he ever got any of it back again. "I have also," he said, "marked the money that I paid for home-made goods to see if I got any of that back again, I never got any of my railroad money back," he continued, "but one reason that I always buy home-made goods is that I think a whole lot of George L. Farrell and I like to get my money back again, and time and time again when I have bought home-made goods and marked the money, that identical money, staying in the community and circulating around, has come back to me. And it is because I think a great deal of myself, as well as my neighbors, that I buy shoes made at home for my children, that I buy home-made cloth out of which to make clothes for those children." Then he said: "To give you a practical illustration: When starting for this identical conference, standing at the depot at Smithfield I saw a man who had made some shoes for my children, and I walked up and handed him five dollars to pay for those shoes; he saw somebody else in the group to whom he owed five dollars, and he handed him the five; this man saw another to whom he was indebted and handed him the same piece of money; and he in turn saw another man and handed it to him until finally after five or six debts had been paid with the same piece of money the last man to receive it came up to me and said, 'Brother Farrell, I owe you six dollars. Here is five on my account'—and I put my home-made shoes money back into my trousers pocket." Twenty or thirty dollars' worth of debts were thus paid by patronizing one shoemaker in Smithfield, the money was saved at home by circulating around, it paid these many debts and at length landed back into

the pocket where it started from. That was a practical lesson, and a practical lesson that ought to count.

HOME MANUFACTURED GOODS

It would be a very easy matter to increase the use of this one product in this country by thousands and tens of thousands of dollars. Before me is an audience of at least five to ten thousand people, and I would like to know how many of you are standing, or sitting I should perhaps say, with your feet in home-made shoes. I dare not ask those of you who are thus shod to stand up—I am afraid the showing would be altogether too thin. I am myself standing in home-made shoes; it is the kind I have been standing in for over thirty years, and I find that they are good enough for me. Another reason why I like them is that they wear longer than any I used to get before I commenced wearing them, and in addition to wearing longer they look better; and in addition to looking better, they cost less. So I am like Brother Farrell. It is not altogether patriotism, it is because I think a whole lot of Heber J. Grant that I wear home-made shoes. I have been converted to home-made goods from the time that, as a young man, I heard a sermon from this stand by Brigham Young, that great leader, that man of wonderful foresight for the benefit of his people spiritually, financially, and intellectually, one of the greatest pioneers and most remarkable men that ever lived. In passing let me say that in conversing with a great banker in New York only a few days ago, I made the remark that Brigham Young would yet be recognized as one of the greatest organizers and one of the greatest leaders of men that ever lived, and this banker replied in substance: "There is no one who knows anything of Brigham Young's history that does not acknowledge it today. I do. I have read his history and it is one of the most intensely interesting books I have ever read." And my belief is that one of the very things which caused the banker to have confidence in the Latter-day Saints today was that many years ago he read the history of Brigham Young and was impressed by the wonderful things that had been accomplished by him.

But coming back to the sermon. President Young pleaded with the people to support the Provo Woolen Mills; and from that day until these mills shut down some years ago, I never bought a suit of clothes in Salt Lake City that was not made from Provo goods which I selected and handed to the tailor to make up for me. I was honored once with being in the legislature when we gave a ball to the members of the Wyoming legislature. I was wearing at the time a gray Provo suit; and, realizing that everybody who would be at the party in the Theatre would have a black suit—a swallow-tail or Prince Albert,—I went to the Z. C. M. I., bought me a black suit, Prince Albert coat. I didn't want to be the only white sheep in the bunch, and so went to the

ball in black. The very next day I gave it away to a poor relative: the ball cost me thirty odd dollars—the cost of a black suit. A friend asked me, "Why didn't you wear it a little while, and get a little benefit out of it before you gave it to your neighbor?" I answered that I didn't want to have the suit on if I happened to want to preach in favor of home-made goods. I was afraid that it being a black suit, I might by chance wear it some Sunday, and I have always felt that I would not ask the people to do anything that I didn't do myself. I didn't know until yesterday that the Provo Woolen Mills were again making cloth for suits and overcoats and I do not propose to buy any overcoats in the future except those made from the Knight Woolen Mills goods or some other Utah establishment which is making them.

BUY HOME MADE GOODS

I call upon the Latter-day Saints to buy home-made goods of every kind that they can possibly get here at home. In other words, let cane sugar alone and buy some beet sugar. Some people think you can't make the finest kind of candy unless you have cane sugar. Well, I have been guilty of swapping sacks, you know, and lo and behold, Utah beet sugar in a cane sugar sack will "jell" all right, will make all kinds of candy; but cane sugar in a Utah beet sugar sack won't do any of these things. I had the same experience years ago with soap. As a young man I was agent for Franklin MacVeagh & Co.'s grocery house, of Chicago. The soapmaker employed by James A. Kirk & Co. had left that firm and MacVeagh & Co. secured his services and proceeded to make all the kinds and brands of soap which he had been making for his former firm. There was a good hired woman working for us who couldn't read English, but knew all the wrappers on the Kirk soap; and she insisted she couldn't create a lather on wash day. She couldn't wash clothes at all with the MacVeagh soap. But when I took the MacVeagh soap out and put in Kirk wrappers she declared it perfect; and when I took the Kirk soap and put it in MacVeagh wrappers the poor woman again insisted she couldn't lather with it.

I say to the people, buy all things that you possibly can which are produced here at home. No section of the inter-mountain country has been hit so hard financially as ours—Utah and southern Idaho—because of the tremendous slump in the prices of the products of the soil and because of the great fall in live stock values. I was given a place of honor as state chairman and I esteemed the privilege of calling upon the people to subscribe for Liberty bonds. I went to California with Mr. Farnsworth, chairman of our state defense committee, and other loyal, patriotic, men, to discuss ways and means in connection with raising money for our government and as chairman of the Liberty Loan committee for Utah. I said to Mr.

Lynch, then governor of the Federal Reserve Bank: "I pledge you the absolute loyalty of the people of Utah. I promise to put over any requirement, no matter how much it is, that is placed on the people of Utah, on one condition, and that is that you will give us a federal reserve branch in Salt Lake City. We haven't got the resources, we haven't the war activities, we haven't the money. But we have the loyalty, and if you will bring the bank there, we will borrow the money and we will do our share. The Bank organized a bank and they expected that five or six clerks, ten at the most, were all they would need for some time; and it was a little less than five months, as I remember it, when we were owing that branch bank, because of financial distress, between forty and fifty millions of dollars. We did our duty. Then since the slump came, inasmuch as it was all borrowed money, it is wearing the life out of us to pay the interest. I have conversed with men from San Francisco and they acknowledge that this inter-mountain country has been hit hardest because of difficulty in getting our products to market. Our distance from market creates a discrimination—not that I am blaming this all upon the freight rates, which are costing us heavily, being in some cases almost prohibitive. But if we have to suffer in having to pay so much to get our goods to far-away markets, if we are suffering more than most other sections in this respect, all the more reason to avail ourselves of the great relief and remedy that will come from our purchasing and using every single solitary article that can be made at home. Now, I am not getting any commission for talking home manufactured goods; but I feel that it is clearly for the people's financial benefit that they should support home-made goods to the fullest possible extent.

CO-OPERATION ADVISED

I have been much delighted with the splendid work that President Alonzo A. Hinckley is doing in trying to arrange for a co-operation so that our alfalfa, which is quarantined and cannot be shipped away, can be utilized by the people who have livestock to feed. I would rejoice if we could mature our livestock, quit killing the lambs and the breeding cattle, and arrange to feed our stock here at home. I commend all the co-operative work in this direction that is going on, and hope that the farmer and the stockraiser can get together and use up all the hay and other products of the soil for the feeding of our own stock instead of carrying these products over for another year. As an illustration of the imposition in being obliged to pay so much for mutton, I ordered a couple of muttonchops—80 cents—during my recent trip east; and while I haven't such a fearfully large mouth, I honestly believe I could have taken one of them entire in just one bite, if I had cut the meat off the bone—two bites—forty cents a bite. On other occasions, I ordered and paid for chops which I am sure I could have got in my mouth without the least trouble in the world,

in two bites to a chop—twenty cents a bite. Now, when you think of the stock-raiser having to sell his ewe lambs and getting about five cents a pound, it will be evident that the time has come when we need a little co-operation between the man who is running the restaurant, the man who is running the meat shop, the man who has hay and grain, and the man who has got mutton for sale. Perhaps some of us then could raise enough money so that instead of getting two bites for eighty cents, we might get three chops for a meal instead of two, and get them for thirty or forty cents.

CHARITY ENJOINED

We want to try to get back to first principles, and to co-operate to carry out that second great commandment. The first is to love the Lord our God with all our heart, with all our might, mind and strength; and the second is like unto it, to love our neighbor as ourselves. Let us be charitable in these hard times. Let us not oppress our brothers who may be owing us a little, if we can possibly avoid it. Let us be hopeful and cheerful and happy. Why, we are in a magnificent condition in comparison with the time when the crickets were destroying the crops of our fathers and mothers. We are in a magnificent condition in comparison with the early days when people went around bare-footed, when they had one suit of clothes, when they had one pound of butter in a whole year, as some of us did in our houses. Let us study economy, let us be kind and charitable, and above all, let us serve God with full purpose of heart, be honest in our tithes and offerings, liberal in doing these things with our means that shall be for the benefit and uplift of God's kingdom. May the Lord bless us and pour out his Spirit abundantly upon us during this conference is my prayer, and I ask it in the name of Jesus. Amen.

Christmas in Heaven

I dreamed that I stood in the hush of night
And gazed at a silver star,
Drifting in glory before my sight
To a gate that stood ajar.

I saw through the portal a mighty throng
Of earth-freed spirits singing;
O grand the song—I listened long
To the voice of angels ringing—

Ring down through the spangled spheres,
"Glory to Jesus who dries our tears,
The Son to whom all power is given—
Jesus, the King of Earth and Heaven."

Lethbridge, Canada

Frank C. Steele

Santa's Best Gift

By Kathleen Nelson

Gertrude Laughlin was still at her desk behind her private glass window. In her hand was a telegram held tightly between two fingers. A bright flush in her cheeks betrayed the surge of excitement it had occasioned.

"There is no answer," she had said almost sharply to the waiting boy. He had gone several minutes ago and still she sat, looking with unseeing eyes straight before her out into the outer office where all the desks were deserted. The telegram in her hand read:

"Will be in Springfield Dec. 22-28. Can I see you?"

"Bert."

And Bert was her husband. That is, he had been, until four years before when the courts had separated them—and she had never seen him since. At that time she had been given the custody of their one child who was then only ten months old. She had come immediately to Springfield. Here she had been fortunate in securing a young English girl to tend her baby, daytimes, and by veritable will-power and hard work she had been able to wrest her small share of success from the business world. True, Gertrude was a born business woman. Her keen insight coupled with her power to do, soon won her recognition. After serving numerous unpleasant apprenticeships she was now commanding an enviable salary as chief writer for a big advertising firm.

There had been nothing lurid about their divorce proceedings. It was too commonplace to receive the usual publicity. If Gertrude had had friends and relatives to complicate things, they might have been shocked; but she had never felt the responsibility seemingly due to relatives, since she had none, and of her many acquaintances, there is none to whom she could apply the intimate term of friendship. Until Bert came into her life she had stood very much alone in the crowd—not pathetically alone, but gloriously free. At least that was her version of it.

And so it was after two years of married bliss, that she found the dead monotony of domestic life utterly unbearable. Moreover, financially, Bert seemed to be a failure, and the little subterfuges to which they were constantly being put were galling to Gertrude's proud spirit. There was no use trying

she simply could not stand it. She would escape while there was yet the opportunity, before new responsibilities held her to a life that was utterly distasteful. True, thoughts of the child gave her some hours of worry, but she had no idea but that the child would be better off with her. She was frankly sorry and would let Bert take none of the blame. She honestly thought that she could do other things much better, and she was too young to call their little mistakes the end of her career. Once she had made up her mind, there was no vacillating—she was very confident that, alone, she could carve a future for herself and child. And Bert? Well, he had failed to give her happiness, the least he could do was to give her their child and her freedom. He was too proud to let any one know what it cost him.

Gertrude had thought that he had passed out of her life as completely as the father of her child ever could, and now here was this telegram forcing himself upon her self-complacency. It was not that she felt any resentment toward Bert, but it brought up the past unpleasantly. She did not like to think of the past. Her conscience always condemned her. Deep down she knew that she had played the coward. It was not a soothing thought to this woman who had met many things so fearlessly. "Of course, we were both to blame," she argued. "It was simply impossible. If we had both cared more, things might have been different." But that was as much as Gertrude would concede. She would never admit even to herself that she would want things to be different. In her months of supreme self-sufficiency she looked upon the divorce as a lucky escape for both of them.

But there were other wells in Gertrude's heart that were not so easily sounded. The wee bit of flesh that had come to her, first, only as new responsibility, had now assumed gigantic proportions in the ordering of her life. After that first dreadful year, she found her child the interest around which all her work and play and dreams of the future centered. He had wakened in her the dormant mother soul. Every minute outside of her office was dedicated to him, and little Bobbie was the only one who had ever tasted the wealth of sweetness that dwelt under her rather cold exterior.

She thought of Bobbie now with an added wave of annoyance. Of course, Bert would like to see the boy. Did he dream for a minute how much harder it would be for all of them? And she had never mentioned his father to Bobbie, and that involved another difficulty. Of course, if Bert really cared about the boy—but then he couldn't care as Gertrude did—why, he hadn't known Bobbie at all. He had only known that wee little bit of humanity she had carried away with her. He

would never recognize the manly little fellow who made her life joyous. To see him would only make Bert realize his loss.

Poor Bert! Her mother soul pitied him. She remembered how she had read several days ago of the Newspaper Men's Convention which was coming to Springfield and how something more than curiosity had made her wonder if Bert would attend. She knew he was editing the home town paper and doing quite well. He would make friends everywhere; she knew that. Gertrude was not sentimental, but she was honest. Deep down in her heart she would always be interested in Bert's comings and goings till Time rung down the final curtain.

Mechanically she put the telegram into her bag, tidied her desk, put on her wraps and walked over to the elevator. She was not too excited to give the elevator-man his usual cordial "Good-night" and when she felt the crisp outside air in her face she was quite herself again.

* * * * *

"Nobody home?" Gertrude fairly burst into her own apartment. Her voice was joyous, her cheeks rosy, her eyes sparkling.

"Oh-o-o-o-ee!" A positive shriek of pleasure went up from the tiny kitchen. There was a wild scramble through the door, and two flour-laden hands closed 'round Gertrude's trim tailored suit.

"What in the world?" she held the hands off laughing, and kissed the boy's beaming eyes.

"I's helping Annie," Bobbie began proudly, "I's so busy I nealy forgotted, an' oh, tum an' see what we's makin'."

"Smells good." Gertrude poked her head into the kitchen.

"Everything all right, Annie?" Evidently everything was, for she came back looking very satisfied. Ah, this was home and this was luxury. After the day's work, to have this retreat and no worry about dinner and dishes and burned fingers. Just opportunity to romp and play and get more wrapped up in Bobbie. She felt sure the old-fashioned mother never had time to really know her children. She took off her coat and hat, freshened up a bit, and got into a soft clinging dress. Bobbie followed closely at her heels keeping up a steady flow of chatter.

"One more week an' 'en Christmas. Will we go down an' see the poor boy's Christmas tree? an' kin I buy some candy elephants to give 'em, like last year? an' I know I'm goin' to get Annie somefink," Bobbie came up close to her and whispered so loud you could hear him out in the hall. "A bottle of scent. She calls it scent. You call it perfumery. She dest loves it." He danced up and down in eager anticipation.

"My, that will be fine. Who do you think I saw, today?"

"Ooh-e-e-e- Santa Claus!"

"Sure enough."

"Was his nose cwooked? an' did he have black hair under?"

"O no. This was the real Santa Claus. He said he didn't know what Bobbie Laughlin wanted because you hadn't sent him a letter yet."

"I know what! I know what! I wants to go to tell him."

"I bet I can guess. A tricycle?"

Bobbie shook his head.

"A little phonograph?"

Another vigorous shake of the brown head.

"What is it you want so bad, Bobbie boy?"

"A daddy!"

"A what—?" Gertrude thought she had not heard aright, but she paled suddenly.

"A daddy a—real live daddy to fwolic me. Don't you know what a daddy is?"

Gertrude sank into the nearest chair, "No, I'm afraid I don't very much. What is he like?"

"A big man what comes home at night an' lets you wide on his neck, an' stands on his head for you an' gwoulds like a bear, an' lets you put your feet on the ceilin', an' ewwyfink."

"Oh, just a big man. Maybe the delivery man would do."

Bobbie looked dubious.

"He has to love you a lot."

"Oh." Gertrude realized that she was on dangerous ground, but now that he had brought this thing up she must settle it forever.

"And what put this idea of a daddy into your head?"

"Nearly everybody has one. Sally's got one, an' Annie's got one, an' you know Betty at the sea-shore had one. Didn't you never have one?"

Gertrude had had a father, and the memory of how he had made her childhood happy brought the tears to her eyes. When she spoke it was very gently but very firmly.

"Come, Bobbie, all little boys and girls can't have a daddy. There aren't enough to go around, I guess. You have a mama who tries all the time to make you happy. Isn't that enough?"

But it was very evident that Bobbie was not satisfied.

"Was my daddy killed in the war?" There was no response. "Cause if he wasn't maybe we could find him."

"Some little boys don't even have a mama."

"And some have bwuvvers an' sisters an' aunts an' cousins an' ewwyfink," Bobbie continued in a grieved voice.

"And are not half so well taken care of as you. Come, Bobbie, be your mother's big man. Let's forget about this daddy business and I'll tell you a story. Or shall we play marbles? I have my Bobbie, Bobbie has me, kings on their thrones might envy we," Gertrude sang gayly. But Bobbie was persistent.

"Do you think Santa Claus would have one?"

"Perhaps—but I'm afraid not. They're sort of out of style."

"What's out of style?"

"Well, I mean they are more trouble than they are worth, like rabbits." She fled to a new subject for refuge.

"Day after tomorrow, mama takes her holiday and we will go to all the stores, and see all the pretty things. In one window there was a little barn full of animals. There were horses and cows and pigs and a little baby calf. Next summer when we go on our vacation, we'll go and stay on a real farm. Won't that be fun?"

"Yes," but his acquiescence lacked enthusiasm. After a few minutes he raised his eyes in earnest explanation. "That's when you ought to have a daddy—when you go into the country. When you're looking at cows an' things—if they wun after you, why a dad can jest put you on his shoulder an' wun lickety bang! Now what could you do? I wouldn't wun an' leave you, an' your heels are too little to wun."

"Yes, mothers do seem to have certain limitations," Gertrude said it so sadly that Bobbie forgot to ask, "What's limitations?"

Several seconds he stood regarding her with solemn eyes. Then suddenly he bolted for her and knocked her breathless by throwing his full weight on her breast.

"Muvver, did I do somefink bad?" he sobbed.

"No, Bobbie, darling." She held him in her arms and kissed away the tears. "Come, Annie is bringing in the dinner."

The next week was fraught with anxiety for Gertrude. The usual gayety incident to the preparation for the big holiday was lost in a maze of troublesome questions. After all, was she treating Bobbie with perfect fairness? Had she robbed him of a sacred birth-right? Couldn't she fill the place of father and mother to her boy? But it was too late to ask herself such questions. Any way, she would be glad when Bert's visit to Springfield was over. Though she had made up her mind not to see him, while he was in town there was always a possibility of a chance meeting, and she dared not trust herself to that. Bobbie had destroyed her peace of mind. His

few words had done more to make her see things straight than anything Bert might have said.

* * * * *

Robert Laughlin drifted with the noon crowd down Main street. The toy shops held for him a certain fascination, however futile, and he paused before a big department store window to look at an unusually interesting display. At least this seemed to be the verdict of the throng of children who crowded the side-walk before it. As he lingered wishing for something he hardly dared to frame into thoughts, a familiar figure swept past him and disappeared behind the big swinging doors. Keenly, as an electric charge, the knowledge of Gertrude's presence swept him. Only a second and she was gone, but in that instant his hungry eyes succeeded in getting a glimpse of the sturdy little fellow clinging to her hand. Involuntarily he followed through the plate glass doors, but they were already lost in the crowd of Christmas shoppers. He shunned meeting her after the rebuff his telegram had received. He felt that he knew Gertrude too well to imagine he would gain anything by forcing himself upon her—but if he could only get one more glance. He felt as near to sneaking as Robert Laughlin had ever felt, as he anxiously scanned the moving crowd. He was making his way toward the toy department for, of course, the boy—suddenly he stopped! His eyes were fastened on the elevator doors, as they opened, and he was quite sure he recognized Gertrude's resolute shoulders push through the crowd.

As he stood irresolute, he felt someone looking at him and turned to meet the solemn eyes of a little five-year-old boy. Bert said afterward that he would have known those eyes anywhere. Be that as it may, something told him he was face to face with his own son. Panic and a wave of exultation seized him simultaneously, as he realized that the boy was going to speak.

"Please, man, will you hold me up so I can see Santa Claus?"

Bert could not believe he had heard aright till he felt the boy's body against his own—flesh of his flesh—the arms tightened 'round the precious burden. Bobbie was a little frightened when the big man held him so tight, and not toward Santa Claus at all.

"He's over here," Bobbie panted. "Tum on. I wants to tell him somefink."

So the tall man with the little boy in his arms pushed forward through the crowd, and soon Bobbie was whispering in Santa's ear. Blessed fact that the whisperings of children are so audible, or Bert would never have experienced the thrill that came at Bobbie's words:

"Please, Mr. Santa Claus, bwing me a daddy, please.—" Then as an afterthought he almost shouted back, "If you ain't got any daddies, a bwuvver." Then turning to Bert with a radiant smile, "Vats all, please take me back so I won't be losted."

Bert was trembling so he could hardly hold the child. His lips were gray with suppressed emotion. He did not trust himself to speak. Hurriedly he put the child down where he had found him, and made his way to the door.

No, he had never known what it meant to have a boy of his own. It's meaning came to him now poignant with the realization that he had renounced that happiness forever. He must do something. Was there no way? He tried to correct his thoughts, and remembered gloomily how Gertrude had ignored every effort he had ever made to bring about a meeting. One could easily see Gertrude making a decision, it was not so easy to imagine her unmaking one. But did his boy really want him? If he did, Bert felt himself ready to sacrifice his pride and throw himself at Gertrude's feet. If only there were any way.

"So he wants his Daddy," he mused happily. But some inherent mistrust that leads so many of us to take the wrong turn at the cross-roads, would not leave him with this pleasant fancy. Suddenly he gave a low whistle under his breath and set his teeth hard.

"What a fool I am. She's going to marry again. She's put the kid up to that Daddy rot. And to think I never thought of it before."

So he congratulated himself on not making a great blunder. He laughed, but there was no mirth in it.

That evening at their banquet he gave a very clever after-dinner speech on "Life's Little Ironies." It was too clever and tainted with bitterness. Bert's friends said it was unlike him.

* * * * *

Christmas Eve, at Gertrude's apartment, was not going off in the usual night-before-Christmas fashion. Something was decidedly wrong. The two rooms were cluttered with bundles still wrapped, a little Christmas tree poked from the tiny kitchen, and on a chair an armful of holly had been dropped. Nor was there any effort being made to bring order out of this chaos. Annie tip-toed through the two rooms and listened at the bed-room door. She had been crying. At intervals Bobbie's voice could be heard thick and hoarse. Presently Gertrude came out.

"How is he, ma'am?"

"He's just dozed off. His breathing's very hard and he's burning with fever. Call the doctor again, and if he can't

come at once I'll have to call someone else." Gertrude tried to speak in a business-like tone but her voice trembled miserably.

"And you had better go, Annie. It is getting late and you were planning on spending Christmas with your family. I would not like to spoil your Christmas." Gertrude's sub-conscious mind tried to imagine what it would be like to spend Christmas with a large family.

Annie was reluctant to leave but Gertrude persuaded her that her family would be disappointed. But even in sending Annie away, it was her independence as much as her kindness that prompted her.

Gertrude had gone to the office in the morning. She had gone earlier than usual so she could finish her work by noon. About ten o'clock Annie called up and said that Bobbie was not at all well. He kept saying he was not sick, but she just knew something was wrong with him. Gertrude knew it, too, the minute she got home and caught sight of his flushed face and felt his hot little hand. He kept protesting in a hoarse voice, "I won't be sick. Tomorrow's Chwistmas." But the hoarseness had rapidly increased till in the afternoon he could scarcely speak above a whisper. His breathing seemed painful and there was a menacing whistle in his throat. Gertrude felt her helplessness, and called the doctor at once. When he got there Bobbie was still playing about and urging preparation for Santa Claus. This led Gertrude to believe that there was nothing seriously wrong. The doctor looked grave, told her to put Bobbie to bed at once, said he would examine the swab he had taken and return in the evening.

Bobbie had never been sick in his life, and, so far as Gertrude was concerned, the term sick was bereft of adequate meaning. Death and sickness were twin companions, in her mind, but she had never coupled them with Bobbie. It was always in a world outside her own. That sickness had come to her, while her back was turned, was incredible. All her usual initiative seemed to have left her.

Finally the doctor came. He brought a nurse with him. Through Gertrude's troubled mind flashed a horrible picture of a hospital and cutting.

"The boy has diphtheria, all right," he announced cheerfully, as if he had made a very gratifying discovery.

"Diphtheria?" Gertrude reeled. Something at her heart seemed to be sucking all her strength away. In her childhood, a family near them had lost four children in one night. No one word could have conveyed to her such a horror.

"Oh, no," she protested feebly.

"Yes, there's a great deal of it in the city." The doctor

took off his coat. "I've brought Miss Elden along to take care of him. There will be no need of your exposing yourself further, Mrs. Laughlin. In fact it will be much better for the child, if you put him entirely in our care. It is a rule we make in all such cases."

The light of a tigress leaped into Gertrude's eyes.

"He is my boy," she said fiercely. "I will not leave him."

"Well, we may need you to help hold him, while I administer the antitoxin."

Gertrude paled but led them firmly into the sick room.

Bobbie jumped wildly when they came in. The fever had made him delirious. "Is that my daddy?" he cried hoarsely.

Gertrude went to him, and against the nurse's protest held him against her breast. "It's mother, dear," she soothed him.

"We must lose no time," the doctor said coming forward. "The medical profession has a sure cure for diphtheria, provided it is taken in time. But this seems to have a good start on us. He is worse than I thought at first."

Gertrude found him a very masterful doctor. Two hours later she was sitting in the outer room thinking, while the nurse sat at Bobbie's bedside.

Bobbie was sleeping heavily and the sounds of his breathing came to her painfully. The battle between the dreaded disease and the antitoxin was on, and Bobbie was in its throes, while the one who loved him most sat helpless. The doctor said when he left that by morning the crisis would be past.

And how long that night! Back and forth she walked, then she sat, and sat, and counted into the thousands, then tiptoed to Bobbie's bedside and back again. She had plenty of time to think and in those long hours of the night she gave her soul a thorough sweeping. Self was forgotten and she felt her pride slipping from her. She had not been fair to Bobbie, much as she loved him. She was narrowing his vista in order that it might not fall without her own. And surely she was robbing Bert. She must let Bobbie spend some of his time with his father. He must have a daddy if—if—she trembled when she thought that it may be too late. She looked up Bert's hotel. She knew that the newspaper men were at the Imperial. When she had done this and framed the following message, "Come at once. Bobbie is sick. Gertrude," she looked at the clock and was relieved to see that the clock had traveled fifteen minutes. As the hands crept round to six o'clock, Bobbie coughed several times, and then the listening mother thought his breathing was easier. She slipped into the bed room. Bobbie was lying with wide open eyes.

"Did he come?" he asked.

"Who?" Gertrude asked softly.

"Santa Claus, of course."

Then it was that Gertrude remembered it was Christmas.

"Not yet," she said tenderly.

Bobbie smiled, turned his head, and soon fell into untroubled sleep.

This put new life into Gertrude and she hurried about putting things to rights. "We may have a Christmas after all," and she thought of Bert.

* * * * *

It was early Christmas morning, and the elevator in the apartment house was not running. Gertrude lived on the fourth floor, and Bert bolted up the three flights of stairs. No wonder he was flushed when he rang the bell. Gertrude was with Bobbie. The nurse opened the door.

"You can't come in here," she protested as he pushed past her. "It's a diphtheria case."

"I don't care if it's the Bubonic plague. I'm coming in, I'm his dad."

Bobbie tried to raise up in his bed, but the pain in his chest held him back.

Gertrude was at the bedroom door, and Bert fairly swallowed her in his big arms. Wowanlike her surrender was complete. They stood by Bobbie's bed each holding one of his hands.

"Why, it's the man who held me up. Ain't that the bestest thing? I was wishin' it could be you. I knew you'd love us a lot."

Here the nurse thought it high time to assume authority. "If you are not careful this child will have a relapse. I can't have this excitement," she began sternly.

"He ain't excitement, he's my daddy," and with his fingers twined 'round Bert's, Bobbie went happily to sleep.

His mother and father stood long and looked at him. The tears fell unheeded down Gertrude's cheeks, and Bert's eyes were misty.

"I suppose you know the quarantine laws, Mr. Laughlin?" The nurse's tone sounded rather hostile.

Bert laughed a loud, boyish laugh.

"So we're in quarantine are we? That's the best Christmas present yet. A week or so, just to talk things over, and worry about nobody's business but our own."

Brigham City, Utah

Our Boy Scout Home in Logan Canyon

By M. C. Merrill, Horticulturist, Utah Agricultural College

"O Boy Scout Home, dear Boy Scout Home,
Thy timbered walls are dear to me,
In grateful praise throughout our days,
You're an inspiration, dear old Boy Scout Home."

To the well-known tune for this song the hundreds of fathers and sons from Logan and Cache stake sang with hearty spirit when they were assembled within the timbered walls of their new Boy Scout Home, on that frosty night in September. As they sang, the crackling logs in the fireplace furnished the accompaniment. It was their second annual Fathers and Sons' Outing, and they were happy. Furthermore, they had just completed the fine, large, log building which was to be the home of the boy scouts and the center of their activities in the mountains, and they were proud of their accomplishment.

Now that our boy scout home is a realized fact, has already become such a center of community interest, and has aroused so much enthusiasm in boy scout work throughout the Cache and Logan stakes, to the extent of bringing high praise and national recognition to this community, it has been deemed desirable to have an account of the movement written up for the information of other stakes that are now contemplating similar work.

This splendid movement took definite form before the old Cache stake was divided into the Logan and Cache stakes, in June, 1920. During the year 1919-20 the Cache stake officers of the Y. M. M. I. A. and Y. L. M. I. A., after much earnest study and fruitful discussion as to the ways and means of most effectively aiding in the spiritual development of the M. I. A. boys and girls, decided that a Boy Scout Camp and a Beehive Camp, in Logan Canyon, would be one of the best things that could possibly be done along this line. The consent of the Stake Presidency and the First Presidency being readily secured, a campaign was immediately launched for securing funds for building these camps.

The stake and the wards were thoroughly organized, and a systematic house-to-house canvass was made. Individual contributions, ranging in amounts from fifty cents to one hundred dollars, were secured from people of all sects and denomina-

tions. Special entertainments were given which swelled the fund. By June, 1920, when the stake was divided, the sum of about \$6,500 had been raised. The two new stakes continued co-operatively with the splendid program that had been undertaken by the old stake. It was decided that it would be advantageous at this point for the collected fund to be divided equally between the Boy Scout and Beehive camps, and for each organization (the Y. M. M. I. A. and the Y. L. M. I. A. of the two stakes) to work independently for the collection of additional funds, and for the erection of their respective buildings. This plan was very satisfactorily carried out. But during the year 1920-21, the Y. M. M. I. A. organization decided to solicit no funds for the Boy Scout Camp that year, but to support the drive made by the stakes and also the wards, by dramas and socials, for funds for the Beehive Camp. The result was that about \$1,500 additional was raised for that purpose.

About the time of the division of the old Cache stake, Logan and her surrounding communities in that stake made a notable advance in the interest of her boys, by organizing a local Boy Scout Council, in close affiliation with the National Boy Scout Council, and by employing a Scout Executive on full time. To finance this organization the business men of Logan and vicinity raised about \$2,000 for the last six months of the year 1920. With this organization in full force and with about 550 registered boy scouts, and 150 men aiding in various capacities in the Boy Scout work, all in close affiliation with and in reality a part of the M. I. A. organization, it was decided, in the spring of 1921, to proceed with the building of the Boy Scout Camp during the summer. The central committee in charge of the funds and the erection of the building was composed of the Y. M. M. I. A. Superintendencies of Cache and Logan stakes. Associated with them, in an ex-officio capacity, were the Boy Scout Executive and the Superintendent of Construction, who had been employed.

Numerous and frequent committee meetings were held, and advice and counsel were sought from many sources. For instance, in deciding just where the camp should be located, and just where the building should stand, the camping committee of the Boy Scout Council was asked to go into the canyon with us and determine the matter upon the ground. The Camping Committee of the Boy Scout Council also formulated plans for the building which were then given to the architect for technical elaboration and final drawings. A big convention of both stake and ward workers in the Y. M. M. I. A. of Logan and Cache stakes, and also representatives from the

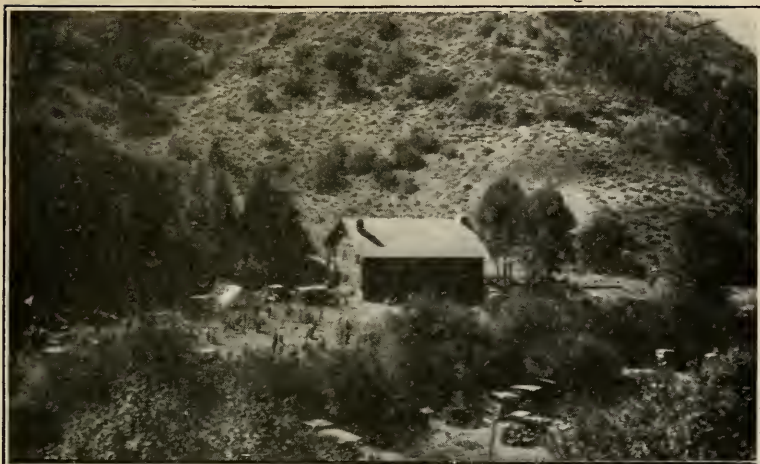


Photo by J. Karl Wood, Scout Executive

Top: View of Boy Scout Camp in Logan Canyon, September, 1921.

Bottom: A group of fathers and sons at the Boy Scout Camp, in Logan Canyon, on their second annual outing, September 24, 1921.

Boy Scout Council, met in the early spring of 1921 and discussed various phases of the proposed camp and made valuable suggestions. One of the important decisions made was to construct the building of logs.

The central committee having only about \$3,200 in available cash, and it being realized that the building would cost about \$9,000 or \$10,000, the next step was to organize each ward thoroughly for the mobilizing of volunteer labor. This decision was made at a big community gathering of repre-

sentatives of the Stake Presidencies, the Y. M. M. I. A. Stake Boards, Y. M. M. I. A. of the wards, the Bishoprics, Boy Scout Council, Troop Committeemen, Chamber of Commerce, Rotary Club, and Kiwanis Club. An enthusiastic community spirit of getting back of the movement and helping to put it over was manifest and was highly gratifying and commendable.

The mobilizing committee of each ward was composed of the bishop, the president of the Y. M. M. I. A., the scout master, and the troop committee. These mobilizing committees in the various wards functioned very satisfactorily under the general direction of the central committee and organized the volunteer workers of their respective wards for service as their turn came. In general, three wards went together to the canyon, and they were rotated in turn until the twenty wards had all served. Each worker was called upon for three days' free service, or one day if he furnished a team. It was estimated that twenty men and boys from each ward for a period of three days each would be sufficient to complete the building.

Each ward provided its own transportation and food. An experienced cook, either a man or one of the advanced scouts, was selected to do the cooking for each group, with several scouts assisting. The general camping activities and sanitation were in charge of the scout executive who was present at the camp each day during the building season. He was a vitalizing personality for the camp songs and stories around the camp fire each night, and for the games between working hours. Before the work would begin each morning he called the group together for prayer, and again the last thing before retiring for the night. As a result of his splendid work and the cordial association of the men and boys in this fine, big piece of unselfish work, a wonderfully fine spirit prevailed at the Camp at all times. And why should that not be the case? For were they not erecting in very deed a temple of religious worship in the heart of the mountains dedicated to the cause of real, true embryonic manhood in the boys of this vicinity for the present and many generations to come? The realization of that fact was a genuine source of inspiration to the earnest workers there and a real cause for being both happy and good.

The actual work started about June 15, and on September 15, the monument to boyhood stood completed. On June 15 the tall, stately beautiful trees were growing on the mountain tops five miles distant from the camp site. The first work was to construct a road up Cowley canyon to the timber.

Counting both voluntary and paid labor this cost about \$2,000. The trees were soon cut, and the Rotary Club, of Logan, generously offered to pay for having them hauled down to the camp, the cost for that amounting to \$275.

One of the noteworthy and remarkable things about the



Photo by J. Karl Wood, Scout Executive

Top: George Albert Smith, General Superintendent Y. M. M. I. A., before the fireplace in the Boy Scout Camp in Logan Canyon, addressing the audience on the occasion of the second Fathers and Sons' outing, September 23, 1921

Bottom: Front view of Boy Scout Camp in Logan Canyon, September, 1921. (Note the fireplace on the outside.)

contributions and labor donations to the Boy Scout Camp is that it represents a genuinely fine spirit of co-operative and helpful community enterprise. It was not built by an individual, any one organization, or any one group. While the Young Men's Mutual Improvement Association initiated the movement, and had active directing charge of the program of construction, yet it was most generously supported by individuals of various denominations belonging to the other churches in Logan and by numerous clubs and organizations. Almost every male member of the Utah Agricultural College faculty donated both money and labor to the enterprise; the Federal men students of the Agricultural College, who have been gathered at this institution from all over the United States for special vocational and college training, volunteered readily and helped enthusiastically with the construction work on certain days; the Chamber of Commerce and the American Legion initiated a big movement which resulted in getting one hundred men and boys to work at the camp, on Labor Day; the Logan Kiwanis club generously donated \$200 toward the payment for the shingles. Thus it has been a community enterprise of almost universal character.

The total cost of the camp to date has been \$8,775. Of this amount there was \$3,200 cash on hand when the work started; the voluntary labor aggregated \$2,400; then the cash contributions from the Rotary and Kiwanis clubs to help pay for certain operations or costs helped considerably. There is still, however, a debt, for materials and labor, on the building of about \$2,500. But with the present interest in the buildings and in the Boy Scout work, it is confidently expected that this sum can easily be raised.

Though the building has been completed only so recently, it has already been used many times this fall by various groups. The first big occasion at the Camp was the entertainment of the two hundred railroad officials and their wives from all over the United States and Canada, and loud they were in their praises of the marvelous beauty of the site, the splendidly unique and appropriate building, and the community spirit which built it. Then there were about one thousand who visited the camp during the Fathers and Sons' second annual outing on September 23 and 24. The Kiwanis club entertained their wives at a banquet at the camp one night in October, and last but not least the scout commissioners and scoutmasters have held some important meetings there and several boy scout troops have already camped in their mountain home since it was completed. Though the camp is fourteen miles from Logan, the boy scouts plan to make good



Photo by J. Karl Wood, Scout Executive

Top: The Boy Scout Camp in Logan Canyon nearing completion, August, 1921.

Bottom: Boy Scouts hearing a story before the fireplace in their camp in Logan Canyon, October, 1921.

use of it frequently, all winter, and enjoy the glories of mountain life during that picturesque season.

As the years come and go, our Boy Scout Home, of which we are all so proud, will become increasingly dearer to us as each year will add its happy memories of glorious days spent there, in true worship, and in the development of genuine boyhood of integrity and worth.

Logan, Utah

Utah's Tax Situation

By W. L. Wanlass, Director School of Commerce and Business Administration, Utah Agricultural College

A year ago I prepared an article for the *Improvement Era* in which certain phases of the tax situation in Utah were discussed. It was apparent then, as it is now, that what this State most needs is a more equitable distribution of the tax load on the shoulders of those who have to bear it.

There are at least three things that must be done before the defects of our present tax system can be eliminated: First, our Constitution must be so amended as to permit a classification of the various forms of property for purposes of taxation; second, we must have a suitable state income tax law; and third, the administration of our tax laws, particularly the making of assessments, must be put upon an entirely different basis.

The Constitution of Utah (Article 13, Section 3) specifically provides that all taxable property within the State shall be assessed and taxed at a uniform rate, according to its value in money. This is merely a repetition of similar provisions found in most of the earlier state constitutions. At an earlier stage in our industrial development there was no need for any classification of property for purposes of taxation. Property and property rights existed in but few forms, and for the most part they were real and tangible and could not be hidden from the eyes of the assessor. Even with a more complex economic life it would seem, at first thought, that equality in values and rates is a desirable aim in taxation. A closer examination, however, will show that adherence to this principle will defeat the very end toward which we are striving—a greater degree of justice in taxation. The experiences of all the states have proved this. Many of them have already amended their constitutions; others are preparing to do so.

At the present time property and property rights exist in a multitude of forms. One very important class is called "intangible personal property." This class comprises mainly stocks, bonds, notes and other securities. With an ever increasing tax rate, the temptation to conceal these from the eyes of the assessor (a thing easily done) becomes too great for many people. The result has been wholesale perjury and

tax evasion. This evil has been especially pronounced in the more populous states and cities and among the owners of large quantities of this class of property. These people have found a measure of justification for their acts in the fact that whenever such property is found it is almost invariably assessed at a higher proportion of its market value than is the case with other forms of property. A premium has thus been placed on dishonesty.

The state of Pennsylvania, after struggling for decades with this problem of taxation, finally reduced the rate of taxation on intangible property to a small fraction of what it had been, and received more revenue from this source than ever before. Other states have had the same experience. It would seem that the conscience of taxpayers varies inversely as the rate of taxation. And furthermore, as Dr. Bullock says, "evasion of taxation, when it becomes general, is not due entirely too dishonesty on the part of the average taxpayer, but to the sheer inability of the honest man to pay his taxes when other persons succeed in evading theirs."

Aside from the matter just discussed there are many other reasons why property should be classified in order that justice in taxation might be more nearly attained. Realizing this, our legislature, at its last session, passed a resolution proposing to amend Sections 2 and 3 of the thirteenth article of our Constitution so that property might be properly classified for purposes of taxation. When this proposal comes before the voters of Utah next November it will be the duty of every forward looking citizen to see that it is ratified.

Another most important reason why we should be able to classify property for purposes of taxation is that we may thereby clear the way for a suitable state income tax law. Of course, ultimately all taxes must come from income. Assessing a citizen's property is merely one way of attempting to determine his income or his tax paying ability. But ownership of property is often a very poor index to one's income. This is clearly evidenced by the situation this year. It is not here proposed to abolish property taxes, particularly on tangible property, for there are many reasons why they should be retained. But it is contended that actual income is a better measure of ability to pay taxes than is the mere ownership of property. Another advantage of the income tax is that the more one has to pay in taxes the more one has remaining to meet other obligations. Furthermore, income taxes almost invariably rest where they are levied and cannot be shifted to the shoulders of others. We need an income tax law in Utah for at least two good reasons: First, it would make it possible

to lighten the load of taxation on those forms of property that are now over-burdened or are driven into hiding, and second, it would make possible the taxation of persons who are now evading taxation or who are not contributing to the support of government according to their ability. Undoubtedly, our next legislature will consider income tax legislation. Here again it will be the duty and privilege of every citizen to see that a proper measure is enacted.

Desirable as these reforms would be, we can never hope to have a satisfactory system of taxation until the methods of administering our tax laws are radically changed. In two important counties of this State, students under my direction have found by actual investigation that real property has been assessed during the last five years at rates varying all the way from twelve percent to ninety seven percent of its real or market valuation. There are numerous instances where year after year the county assessment rolls have merely been re-copied without any attempt to determine whether assessed valuations bore any relationship to real values.

What is the cause of these and many other abuses that could be cited? The chief source of trouble is to be found in our antiquated method of selecting assessors. Men are chosen for this important work with full regard for their political affiliation, but with little or no regard for their qualifications or aptitude for the work they are to do. Our present method of selecting these officials is fundamentally wrong. How can we reasonably expect an ordinary human to treat all taxpayers equally when he knows that his election and continuance in office depends much more upon some than upon others? Furthermore, most of the present incumbents of this office are not qualified for the task even if they are disposed to disregard political influence. With the usual short tenure of office they cannot acquire this ability.

The remedy for these evils should be apparent. Besides the enactment of suitable laws, the authority and responsibility for tax administration must be centered in a state board or commission, and assessors must be appointed and continued in office on the basis of their ability and fitness. In doing this we would be following the lead of the most progressive states of the Union. Then and then only will the defects of our present tax system be removed.

Logan, Utah

Dedication

Aretta Young

I am alone; and endless seems the shore
Where I in silence wait;
And yet, I would not have *thee* cross the path,
Where time must toll my fate.

All boundless seems the arid, untrod plain,
And fear oft fills my soul;
But oh! I would not have *thee* come to see
How I shall find my goal.

Thou art the bitter-sweet of my poor life;
My hunger thou didst know,
Yet smiled and beckoned, and I came to find
A desert and this woe!

A wail from out my riven heart I fling—
I'm glad thou canst not hear
Those sacred agonies of my sad soul
Breathed only for God's ear.

I shall not sink, though hungered and athirst,—
Though wounds ope oft to bleed—
For manna will be sent me from the skies
And angel hands to lead.

A mortal pain from human hopes, long dead,
Is my dull chastening rod—
A contrite spirit and a broken heart
I dedicate to God.

And from the furnace of my fire-burned self,
I shall be lifted now,
To give a holier service unto Him
Who sanctifies my now.

Brigham Young University, Provo, Utah

The Conquering Army

By Katrina Trask

[The following poem was sent to President Heber J. Grant by Mr. Chauncey P. Overfield, Vice-president of the American Stoker Company, New York, who thinks it will appeal to President Grant, "by reason of his special versatility," and will be of good use in creating a sentiment for the abolition of war. It is timely, in view of the conference for the limitation of armaments now in session at Washington. It points in the direction of the aspirations that we all have for a better day. The poem was written and published by the author, Katrina Trask, (Mrs. George Foster Peabody) in 1915.—*Editors.*]

A mighty Host, implacable as Fate,
Has marched, unceasing, through the centuries,
Across the myriad passes of the earth.
Men of all countries and of every clime
Have swelled the countless number of the Host.
Their garments, crimson-dyed, drip human blood:
Their eyes are grim as graves; their rough-shod feet
Trample fair women and frail new-born babes:
Their hands, blood-stained, are quick to seize, to rend,
To ravage, to destroy.

O'er the green earth,
Where they have passed, a withering blight remains;
Red ruin, desolation, and the dead
Heaped high as heaven, a ghastly spectacle.
The little children, terror-stricken, run
To fondle fathers dead upon the field,
Or croon to outraged mothers, dead at home.
Defenseless maidens die, defiled by men:
And all things beautiful are desecrate.

For numberless dark ages, marched the Host—
And as they marched, they sang:

Lo! We are the Army of Death;
We care not for Mercy—for Right:
Hot fury and flame is our breath:
We battle for Conquest and Might.

We go forth to slay and be slain:
No mortal can stand where we pass:
With dead we have powdered the plain,
With blood we have poisoned the grass.

Lo! We are the Army of Death,
The merciless Army of Death,
The conquering Army of Death.

Yet, ever, in the record of the years,
The conquest won, in turn, was swept away
By later conquests of the conquering Host.

Since time began, the devastating horde
Has left no permanent, no living mark;
Has no endurance found in victory;
Nothing but irremediable woe,
And bitter seeds for future harvesting—
Hot hatred, and fresh greed for after-strife.
Each hard-won truce was but a passing pause,
Each conquest but a transitory gain
In the long warfare of the waiting world.

Strong Babylon and stately Nineveh
In triumph rose to glory and renown,
Flourished a fleeting day of royal fame,
To be, once more, a low-leveled to the dust
By later deeds of conquest and of doom:
Great Persia, matchless Greece, majestic Rome,
Each rose in pride, then prostrate fell again
Before the trampling of the ceaseless Host.
The towering Teutons, the remorseless Turks,
The dauntless Anglo-Saxons and the Celts,
The valiant Franks, the Latins and the Slavs,
Have each, in turn, been drenched in blood of kin.

After long centuries of savage reign,
The ruthless, devastating horde became
The finely-finished flower of Christendom—
Baptized as Christians, civilized as men:
Today, a purpose consecrate they hold—
To guard high honor, and to serve mankind:
The glory of aggression they disclaim—
Vaunting ambition, selfishness, and greed:
In splendid armed peace they now await
The call of Duty—the appeal for help,
Then bravely march, with fine-intentioned zeal.
Yet still they are the mighty Host of Death,
Who consecrate themselves to butchery
With lofty purpose and supreme intent:
They kill for honor, and for justice slay:
And as they march they sing:

Lo! We are the Army of Death:
Great wrongs at our coming shall cease:
God breathes in our spirit His breath:
We battle for Mercy and Peace.

We go forth to slay and be slain:
For Duty and Justice we fight.
We care not for gold nor for gain,
We battle alone for the Right.

Lo! We are the Army of Death,
The civilized Army of Death,
The Christianized Army of Death.

And still they slaughter—as they go to serve,
Equipped with frightful engines, swift to kill:
The mutilated men by millions fall
In trenches red with horror, piled with dead:

Still, as of old, the orphaned children cry,
 In blackened towns laid waste and desolate,
 And maidens, forced to bitter motherhood,
 Are left to curse the day that they were born.
 Men are insane with slaughter, drunk with blood,
 The toxic curse of war: there is no way
 Of killing they forget, no fiendish mode
 Of torture they forego: a shrieking Hell
 Is found where'er they fight.

Before they march,
 The Army, in God's holy name, is blessed,
 And over implements of war is made,
 And on rewards for bravery is wrought
 The awful and historic cross of Christ
 Who died to teach men Love for all mankind.

The patient God, the while, looks down from Heaven
 And laughs with humor infinite, divine.

He knows old ways will bring but old results.
 To punish like with like, makes like, again:
 The thistle from the thistle seed must spring:
 Swords are the destined harvest of the sword.

But see! Behold! from the awakened East—
 Where shines the splendor of the morning star,
 Where spreads the effulgence of the coming Dawn,
 Which heralds the glad birth of a new Day—
 A valiant company is moving on,
 An Army quiet, unregarded, small,
 Devoid of flaming arms and armaments,
 But terrible with Banners: strong in soul:
 Brave men and women with their hearts aflame
 To dare, to do, to help and to endure.
 Their wind-swept garments smell of fragrant flowers
 And spicy odors of the woodland pine—
 No stench of blood is flaunted from the folds.

With perfect poise this Army marches on,
 Unheeding cruel taunts and mocking sneers,
 More sharp than bullets to the conscious heart:
 When jeering men "white-livered cowards" hiss,
 High courage is the conquest they attain—
 To stay the hand and smile in steadfast strength.
 Their eyes are glowing with an inward light,
 As though they looked upon the great Unseen:
 Their hands are quick to hind, to soothe, to bless.

How beautiful their onward pathway shines!
 The yellow corn springs high, the golden grain
 Waves promise on a thousand fruitful hills:
 Great cities rise, enduring works increase;
 Glad homes are crowned with comfort and with care:
 And brooding science finds new secrets out.
 The glory of accomplishment is theirs,
 The mission of the mighty enterprise—

To conquer nature and to master art.
 The secret of eternal harmony—
 The reconciliation of the world.
 The Army's ranks grow larger, year by year—
 Its dauntless power invincible becomes:
 Naught turns nor swerves it from its onward course—
 No persecuting jest, no argument,
 No noisy talk of Honor—every man
 And every woman in the Army knows
 That Honor is a holy thing, too dear
 To leave to the arbitrament of arms,
 To fatal hazard of chance shot and shell.
 And as they march they sing:

Lo! We are the Army of Life!
 We are clothed with the strength of the Sun,
 We are marching to conquer strife,
 We carry nor sabre nor gun.

Bright blossoms immortal shall spring
 In the way that our feet have trod:
 A guerdon of giving we bring—
 Good-will unto all men from God.

Lo! We are the Army of Life,
 The terrible Army of Life,
 The conquering Army of Life.

By Nature's laws made manifest to man,
 All Death is but Negation—dark decay:
 Life is the vital spark that brings forth life:
 Death shall be swallowed up in Victory.

All Hail, O Conquering Army of the Dawn!

Forty Below

It's forty below on the prairie,
 And the snow lies hard and white;
 And up on high, in the starlit sky,
 Rides the moon in her murky light.

A wind from the ice-ribbed Arctic,
 Cuts the flesh like a lance of steel;
 And its cruel breath like a scourge of death
 Makes the critters shake and reel.

Humped-up in a snow-filled coulee,
 The helpless cattle cry;
 Then silence reigns o'er the ghastly plains
 As the "dogies" lunge and—die.

Lethbridge, Canada

Frank C. Steele

The First League of Nations in America

By J. M. Sjodahl

When the world war was brought to an end, the uppermost question in the minds of thoughtful people everywhere was, How can such slaughter and destruction, with their concomitant evils of pestilence, famine, and economic ruin, be prevented in the future?

To the eminent statesmen who met at Versailles to consider terms of peace the thought occurred that a federation of nations, or, as they called it, a league, formed somewhat on the pattern of our great Union of states, might be the salvation of the world from the hideous evils of militarism just mentioned. Consequently the league was formed.

For reasons entirely outside the scope of this paper and therefore not discussed here, the child of sorrow born at Versailles during one of the darkest hours of history was not received with universal rejoicing, and it is a question whether it will be nursed to maturity. But within the last few days there have been rumors in Washington of a desire to form a world-organization on different lines—an association for the rational purpose of settling international difficulties by discussion instead of by violence. May this divinely-inspired thought materialize! A league could do no more than such an association. "What's in a name," anyhow? Have we not been led to believe that "a rose under any other name would smell just as sweet?"

While the question of some world-organization in the interest of peace is uppermost in our minds, I would like to remind the readers of the *Era* of the curious fact that some of the North American Indians, our Lamanite brethren, way back in the 15th or 16th century, wrestled, on a small scale, with a problem similar to that which is before all the world now, and that they then formed a League of Nations as its best solution.

At the time when the French explored the St. Lawrence river, the five Indian nations, the Mohawks, the Onondagas, the Oneidas, the Cayugas, and the Senecas—all of the Iroquois stock—occupied what is now the state of New York, except the lower Hudson valley. They were surrounded by powerful, hostile tribes, such as the Hurons, the Algonquins, and their

congeners, the Neutral nation, the Lenapes, the Mohegans, and other less known native tribes. All these, though closely related, were often on the warpath, just as the Lamanites of old. We all know what Indian warfare, accompanied by human sacrifices and cannibalism, used to be.

In the fifteenth century* there arose in one of the five nations a statesman and reformer, whose name was *Deganawida*. Indian tradition has surrounded him by a halo of miraculous characteristics. His mother was poor and despised. His grandmother had dreams and visions of his coming. His conception was miraculous, and he had power both on earth and in heaven.

The historical kernel of the poetic and idealistic folk lore is that, when grown up, he felt that he had a divine call to stem the tide of war and bloodshed that threatened to overwhelm his people.

At this time the Neutral nation had a chieftainess named *Djigonsasen*. With fine, womanly intuition, she was the first to understand and accept the plan proposed by Deganawida for the ending of bloodshed.

The next convert was *Hiawatha*.

According to tradition, this famous Indian was a cannibal when Deganawida first met him, but he was converted and became the chief actor in the remarkable reform work. He gave up everything and devoted all his time and energy to the conversion of the Indians to a policy of peace. The result was that the Iroquois League of Nations was formed by an association of the five nations previously mentioned, and presently the Neutral nation and the Tuscaroras joined the federation.

This remarkable League was founded on the basis of these three double principles: (1) Sanity of mind and health of body; and peace between individuals and organized bodies or groups of persons. (2) Righteousness in conduct and its advocacy in thought and in speech; and equity or justice, the adjustment of rights and obligations. (3) Physical strength and power, as military force or civil authority; and the "orenda" or magic power of the people or of their institutions and rituals, having mythic and religious implications.†

If we study this program in the light of the conditions that prevailed among the Indians three or four centuries ago,

*According to Dr. Brinton the league was formed in the 15th century; according to Dr. J. N. B. Hewitt, of the Bureau of American Ethnology, in the 16th.

†J. N. B. Hewitt, of the Bureau of American Ethnology, *Smithsonian Report for 1918*, p. 541.

we will agree with Dr. Brinton: "Certainly this scheme was one of the most far-sighted, and in its aim beneficent, which any statesman has ever designed for man.* For, be it understood, the federation was not to be a limited one. The ambitious design of the founders was to unite all mankind in one brotherhood and to abolish war altogether.**

The formation of this league was, in my opinion, the visible result of the predominating influence of the women in the public as well as private affairs of the Iroquois Indians. Among them descent was traced in the female line. A woman was the moderator of each *Owachira*—as the family of blood-relatives was called—and the mothers were the trustees of certain chieftainships. At their councils they had the right to nominate candidates for chief and vice chiefs, and to propose questions for consideration by the tribal council. It was also the duty of the matron of the *owachira*, if a chief erred, to go to him and admonish him to repent. If he failed to do so, she was to go to him a second time in company with her brother or eldest son and repeat her admonition. If he still persisted in wrong-doing, it was her duty to summon him, in the presence of certain witnesses, to appear before the council. In the council meeting he was asked by the chief warrior if he would reform. If he refused he was deposed then and there, and the matron received the insignia of his office and held them until another chief had been chosen. It is not strange that a people who had given their women so great influence should see in glorious visions, as John on Patmos, the New Jerusalem on the holy mountain of the Lord, and that they should try to make those visions a reality. It is a peculiar fact that good women, if permitted to be themselves, are more concerned about what is right and true than what is expedient, and therefore have clearer visions of both the present and future; while many men, even good men, in positions of trust, are absolutely color blind as between truth and expediency; between what is right and what is merely convenient.

It is customary to talk about the degraded, oppressed Indian women. In this League of five tribes, two represented the women and three the men, respectively representing the mother and father side, the whole representing the union of fatherhood and motherhood for the promotion of the welfare of all. Can a more elevating conception of human brotherhood be formed in the mind of mortal man?

Some good people believe that militarism is necessary to

**The American Race*, p. 83.

**Horatio Hale, *The Iroquois' Book of Rites*, pp. 21, 22.

keep nations in a "fit" condition, both physically and morally. History teaches a different lesson. It tells us that nation after nation has committed "race suicide" by perpetual warfare; they have bled themselves to death. It also tells us of nations that have grown strong, body and soul, in peaceful aims and pursuits. As for the Iroquois, who, we may say, placed the state under the influence of their motherhood, Dr. Brinton says: "Physically the stock is most superior, unsurpassed by any other on the continent, and I may even say by any other people in the world; for it stands on record that the five companies (500 men) recruited from the Iroquois of New York and Canada during our Civil War stood first on the list among all the recruits of our army for height, vigor, and improved symmetry."*

Where did these Indians receive their ideal of a millennial condition on earth? Whence their inspiration?

My opinion is that the wonderful light their ancestors had enjoyed, as related in the Book of Mormon, had not been totally extinguished, but that a spark from the divine fire was still glowing here and there, dimly, uncertainly, but yet perceptible to men and women who had the gift to see and to reflect. In other words, I believe they had traditions, in more or less imperfect form, of the history of their ancestors in America, and of the gospel that promises a reign of peace on earth, as recorded in the Book of Mormon. We know that they had traditions of the creation and of the wanderings of their ancestors and their crossing of mighty waters. We know that the Lenapes believed that their ancestors at one time lived in a country called *Lumon-aki* (a word undoubtedly derived from *Laman*), which Rafinesque† tells us means the "white country"—the country of *Laman*, which also means "white." The tradition of this "white" country, the Algonquins had preserved in their story of the *Abn-aki*, which Dr. Brinton says means literally "our white ancestors"—the word (1) *abn* being only a variant of the Lenape *lumon* or *laman*. Even among the Esquimos this tradition of a "white" ancestral home has been found, according to Prof. Rafn,‡ at one time secretary of the Antiquarian Society, Copenhagen. They called it *Hwitramannaland*, an old Scandinavian word meaning "white man's country."

Remember that the word *Laman*, or *Laban*, is pure Hebrew and means "white," and it is clear that these traditions are traceable directly to the Book of Mormon.

**The American Race*, p. 82.

†*The American Nation*, Vol. I, p. 129.

‡Quoted by Rivero and Tschudi, *Peruvian Antiquities*, p. 5.

John Brent, Backslider

By *Albert R. Lyman*

"Bishop, you're altogether too persistent," growled John Brent, with a rising emotion of stubborn anger. "You talk as if my plan were in transgression of the Lord's commandments; can you tell me of any revelation forbidding a man to take his family out on his farm?"

The bishop made no haste to answer, and Sister Brent and the five children sat in troubled admiration of the eloquent resentment of their husband and father.

"I like to have the priesthood give timely suggestions," proceeded the man of the house indignantly, "but I am still an agent to myself and I still retain a little understanding of man's inherent privileges."

The visitors, Bishop Hanson and his counselor, looked their distress, but the Bishop spoke calmly as before, "You make me to say what I have not said. I do say that since your cow-ranch is fifty miles away, and no chance of you or your family enjoying the organizations of the Church at any time during the year, if you make that your home, it seems to me that in moving there, you are taking a step backward."

The young Brents watched their father's face, but it was rigid as a stone wall.

"It is not as if you were in need of more means," pleaded the bishop, aware of the unyielding nature before him, yet joining in the prayer of the children and their mother for something so dear to them; "with the wealth the Lord has given you, you could easily remain here, give valuable help in the ward, and have your promising family grow up to lives of usefulness. I know you could make more money living at the ranch, but you don't need any more, you're not called to make more, and I am afraid, Brother Brent, that what you make by living there, will be at the sacrifice of your family's welfare."

Still the man of the house sat there unmoved, though he knew his family were praying for the bishop's success.

"The ward needs you and the good assistance you are qualified to give, and you need the ward. We have been praying all these years that you would turn and help build up Zion."

"Well, I want to tell you right now, Bishop Hanson," and the cow-man showed dogged resolution in every tone and move-

ment, "I am supposed to preside in my family and I'm on the job. You're simply prolonging the misery, and sowing seeds of discontent and rebellion in the hearts of my children. I think I love them as much as you dare to and I prefer that you let this matter drop."

Brent's good-night greetings lacked much in warmth, but he hoped his perfunctory thanks and good wishes as the brethren stepped out into the night, would soften the disappointment of his family.

"Do you still intend to go, Papa?" ventured fifteen-year-old Myrtle, timidly.

"I can't afford to do anything else," he affirmed, with a frown, and reaching at the same time for his hat, to make the care of the team a pretext for easy escape.

His wife was waiting alone when he returned, and she made fearful mention of the matter, hoping he had changed his mind.

"Molly," he broke forth, with imperial overbearing, "it seems to me I've explained the necessity of this move times enough, and we're going to be packed up and leave here Wednesday morning. We're going to drive right up past the bishop's home with our whole outfit. I suppose I have failings enough, but I will not be operated like a machine. It is I, not the bishop, shouldering the responsibility of this family, and much as you all blame me, I don't know what you'd do if I should surrender."

Molly knew she would gain nothing saying more. Experience had taught her that some of the keenest feelings of her heart must be expressed in tears and in solitude to the great Father who hears the cries of all his suffering children.

Darkness and quiet reigned in the Brent home, and every one was supposed to be asleep. But the man of the house did not sleep; deep from his troubled consciousness, the bishop's words returned, again and again. At length when the night was far advanced, that bishop began to repeat even more than he had said, "You filled a mission fifteen years ago, and returned bearing a wonderful testimony that the gospel is true, and that the coming of the Savior is near. You have done nothing for that testimony from that day to this. Because the Lord blessed you abundantly with means, you showed your gratitude by paying only a few stingy cents in tithing, and later no tithing at all. And then you showed your splendid appreciation of the Lord's goodness by refusing to serve in any capacity for the building up of Zion. And now," proceeded the Bishop with more boldness than ever before, "as if you had not reached the climax of scrubby ingratitude, you are

resolved for the sake of more riches still, to drag your innocent family down into the groveling pit with you."

John Brent heard it all, and his answers paled to nothingness before the positive bar of conscience, over which Bishop Hanson seemed to be handing out the law with supreme authority.

"Never was miser more avaricious, nor jackass more stubborn. Never was traitor blessed with more superfine audacity, nor——nor——" The voice of reprimand died away in a drowsy stupor as the clock on the shelf struck two.

* * * * *

The move of the Brents to their cattle ranch had long been a matter of the past. Brent himself figured as president and controlling stockholder in three banks, the chief director in five livestock companies, in half a dozen ranches and five stores. Myrtle, his daughter, had married a trifling fellow, once one of her father's employees, but now escaping the poverty and want he so richly deserved, by frequent and regular assistance from his father-in-law.

John Junior was a cigaretist, nothing more, nothing less, a sorrow and a disappointment to his father, an eyesore to the name, a menace to society. He scattered cash with prodigal hand, though never an honest dollar did he earn, and when his allowance was curtailed for his own welfare, he drew on his father's accounts by dishonest means, and stung the old man's soul like a serpent's tooth.

And the three younger girls, too, bad to relate: little Jane had run away with a sporty cattle buyer from Kansas; Mary had married contrary to her parent's wishes, and in her rage at their protest had sent no address when she went to new quarters. Baby Maggie, the idol of the family, had returned in shame from the lure of the stage to live and die in the seclusion of her father's mansion at the ranch.

Molly, the wife and mother, had weakened and died under the sting and shame brought home by her once promising children; and Brent had grown to hate his money, and hate himself as the Judas of his household. The memory of the innocents he brought to the ranch and to ruin, haunted him day and night: Myrtle, with her lean-brained companion, Johnny, a sorry burlesque on what he should have been, Jane and Mary in their unknown homes far away, Maggie like a blighted flower, and their mother dead of grief,—it became more bitter and terrible to bear as the years went by.

Memory in its relentless vengeance, reminded him that he had driven right up past the bishop's home, as he swore

he would do, and Molly had been under the necessity of sitting up on the spring-seat in subdued obedience to him.

His money hung like a millstone about his neck, too heavy to carry, too precious to throw away. He had to be present at director's meetings, he had to worry over bad notes, law-suits, obligations, mortgages, proposed sales and proposed purchases, and the imps of his riches buzzed in his ears with an infernal constancy.

Into all this torture like a bolt from clear skies, came an ominous cry of terror from all creation. A strange and awful something had been sighted in the distant skies,—the papers gave flaming accounts of it almost to the exclusion of everything else,—men wandered absently from their work to talk of the strange thing, speculating as to when it would be visible to all.

But it became apparent soon enough to the naked eye, rising from the eastern horizon in the early evening. Great crowds watched in wonder and fear till it disappeared the following morning, noting with alarm the speed of its approach, for it shone brighter at its setting than at its rising.

That day, merchants were too much disturbed to attend their business; clerks, cashiers, farmers, stockmen, and laborers in all walks of life, had no heart for anything but to talk in bated breath of the strange thing. They watched in dread for the haze on the horizon, and gazed at it in speechless awe till it sank from view the next day.

Brent took his frail, faded Maggie; his spineless namesake, John; and Myrtle with her two children, back to the home ward where Bishop Hanson, now stooped and gray, presided still as the father of the people. Without a protest Brent would now have given a hundred thousand dollars to have Jane and Mary with him, or even to know where they were. Meeting the venerable bishop on the street, John lost control of his feelings, "Oh Bishop! Bishop!" he moaned, and the old patriarch clasped his hands, and looked pityingly through tears, but could offer no word of consolation.

Trains stopped running for want of a crew; telegraph operators left their posts; cattle and other animals wandered uncared-for in the streets, or wherever they could find forage, and men had no heart to eat, no composure to sleep. They waited in terrible suspense for that appearance in the evening sky, to be startled again at its nearness to the earth.

And, Oh, how changed that awe-stricken multitude,—no class distinction, no boasting, no haughtiness or false pride or unkind word; the very heart had been melted in man. On the fourth night of this universal vigil, in which all ages and

classes joined alike, a voice of mourning arose in a distant place, and every soul weakened to the emotion of tears, weeping aloud. Men fell in one another's arms and wept; old enemies forgave with full and frank acknowledgments; parents clasped their children to their hearts, and children clung to their parents and to one another with trembling of distress.

A retrospect of Brent's fifty-odd years rose up in terrible panorama before him, and he sickened at heart as he viewed it. He considered his three unfortunate children suffering the blight he had brought upon them; he thought of his two darlings estranged from him in their unknown dwellings, and of his broken-hearted Molly as he last saw her face, pinched and pallid on its little white pillow. He could not refrain, and he saw no reason why he should refrain; no one refrained. "Oh, curse the ranch and the cattle, and the whole infernal pot, for which I was swindled," and hearing a crash, for the earth seemed to be reeling, he turned in time to see a falling brick wall cover two men who had sought its shade: "I'd give it all to be one of them," he sobbed, in the abandon of despair.

But the walls did not fall on him, and the strange thing with its increasing glory, sank from view again, leaving people to discover that the sun had risen. Bishop Hanson and his brethren with their wives and children watched, too, by day and night, but they enjoyed some mysterious security, singing and praying in deep solemnity.

When the glory appeared again, it shed a keen and searching heat, and the earth trembled and faltered in its course like a drunken man. Men fell to the earth, pale and gasping for breath. Before its setting, its temperature became intense, and the sun looked cold and red when it had gone. One more appearance, and that flaming body would cook the earth and everything moving on its surface. A sickness of terror prostrated people in the streets or wherever they sank to watch.

When that light developed in the east again, men sat transfixed and speechless with gaping mouth, and limbs palsied in dismay. The sun would have hidden in shame. No longer a growing ball of fire, the wonder arose from the horizon as a city with banners and pinacles of glory; its mighty people moved in majesty through its broad streets and lofty gateways.

In their midst stood one great and terrible, clothed in red robes, his face clear to all the hosts of men on earth, for distance counted nothing before his gaze. His voice was heard in searching might, and before it the very mountains humbled themselves, and all nature trembled with reverence.

John Brent had fallen near a cemetery, and he felt himself withering as a straw withers in a flame. Then lo, before his gasping, fainting self, he saw the graves open and the dead come forth with wondrous words of praise, to rise in majesty and be borne away.

One lingering hope flickered in John's despair, and he called for Bishop Hanson: possibly even yet the priesthood could minister to his comfort, or plead his cause before the throne of God. "We've hunted him in vain," someone answered, "he's gone, and all who sang and prayed with him are not to be found."

Then Brent heard the voice of the Mighty One again, and what had not been clear before, became clear as the sound of a trumpet to his dying ears, "Inasmuch as you have been ashamed of Me, I am ashamed to own you before the Father!"

The sting of death with its infinite despair, settled with the blackness of damnation over John Brent.

* * * * *

"Oh, John, what is it?" and the sound of distressed alarm in Molly's voice aroused John Brent from a deep and troubled sleep. "You have a hot fever," she said, as he opened his eyes to gaze blankly at her, through tears. "Why do you sob so, Dear?" she asked, encircling his head with her loving arm, "shall I send for the bishop?"

"Where am I?" he gasped; "what does all this mean? Can you really find the bishop?"

"You're at home, John," she answered assuringly, "and I am sure we can find the bishop, for he was here, you remember, only last night, and is no doubt still in town."

"Do send for him," Brent pleaded, clutching his wife's hand convulsively, as if afraid it would slip from him.

Bishop Hanson came, not old and gray, but in the splendid vigor of his Danish prime, the honest lineaments of faith and integrity in his handsome face. "What is it, Brother Brent?" he said, extending his sinewy hands, for he could see that a change had come about.

"Oh, Bishop!" said Brent, clasping the two brotherly palms, and leaning forward over the bed with a choking sob, "My heart has been touched. I was really, as you said, stubborn as a jackass, but I repent, please forgive me."

"I do freely forgive you, Brother," and the bishop's words rang with genuine kindness, though he showed surprise as if doubting the mental poise of this erstwhile careless member of his ward; "but I can see you are not well; calm yourself, and if I can give any service, I am here to give it."

"I am perfectly well," affirmed John Brent, getting himself under better control. "I see I am misunderstood, and really I am just beginning to comprehend what has happened. Please sit on this chair, and hear me."

By the middle of the afternoon, Bishop Hanson knew what it all meant. "I know I can depend on you hereafter," he said as he arose to go.

"Ask of me anything or everything," said the new John Brent, with soulful eyes, and his faithful service since that day has proved that he meant it, every word.

Blanding, Utah

Religion Class Song

(Tune: "Put your shoulder to the wheel.")

Our hearts are full of praise and joy,
We'll work with all our might,
To build a glorious House of God
On this grand Temple site.

Chorus:

Our ranks are in the work, pushing on;
Always working, never shirking, is our song.
Religion Class, Religion Class,
See our banner leading on.

Salvation for the millions, dead,
Our Father's children all;
We hear their cry, their "hearts are turned,"
Let ours return the call.

We praise the Lord for Prophets dear
To dedicate this sod,
Who seal the living to the dead.
Hosannah to our God!

The above song was sung in honor of President Heber J. Grant's birthday anniversary, November 22, 1921, it being an offering by the Religion Classes of the Maricopa stake, Arizona. The song was also sung at the dedication of the Mesa, Arizona, temple site, on Monday, November 28, 1921, following the stake conference of the two preceding days. Stake superintendent N. A. Jensen, writes the *Improvement Era* that the children of the Religion Classes raised a beautiful banner as their song was being rendered, making a very pleasing effect.—*Editors.*

Is it Worth While?

By Dr. Thomas L. Martin, of the Brigham Young University

If we would get away from the crowd for a short while and take a good, square hold upon our shoulders, and push ourselves against the wall, and with a penetrating gaze look ourselves pointedly in the eyes and say: What are you here for? What are you anyway? Are you amounting to anything in this world? Are you building on the right foundation—faith in God, and in the gospel message of his son Jesus Christ? Are you a parasite on society? Are you giving back to the world that which you have taken from it? If we would do this once in a while we should have a happier world. We would have men whose every movement would give evidence of snap and vitality. Men who command the world to stand aside because they have a broad vision, know where they are going, and because they have behind them the promise of Christ, “Ask what ye will, and it shall be done unto you.”

Young men, is it worth while? Is it worth the effort? Can we not take hold of our innate powers, supplemented by the inspiration and life of our Lord Jesus Christ, without whom we can do nothing,* and use them for the betterment of ourselves and our fellows? Unless we do get into that progressive condition we shall be failures. Unless we do our part to make the social group one where there is no unnecessary sorrow, where every member labors to his utmost to make people happy, where every opportunity to become something of importance is not neglected, and where the pattern set by our Savior is the order of the day, we shall have nothing to our credit and we shall take chances of being classed with the parasitic group, a group which takes all and gives nothing in return...

We often admire the great men of the past for the things they have done. They are the ones who grasped every opportunity, when it came their way. They are they whose every deed gave evidence of a big purpose in their lives.

Columbus is a splendid example. Nephi, in the *Book of Mormon*,† informs us that “he beheld a man among the Gentiles who was separated from the seed of my brethren by the

*John 15:5-8; I Cor. 15:10; II Cor. 3:5; I Nephi, 13:12.

†*Book of Mormon*, I Nephi 13:12.

many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land." This "man among the Gentiles" was Columbus, who is not only thus referred to in the American Scriptures, but in history,* as one who consoled "himself with the belief that he was a chosen instrument in the hands of Providence for enlarging the bounds of Christendom." We are told, furthermore, that he attributed his discoveries largely to inspiration, which harmonizes with the expression of Nephi in the *Book of Mormon*, and shows Columbus' dependence upon the Spirit of the Lord, which lay at the root of his determination. Having spent a life of activity, and having in mind the desire to make the best use of his innate powers, he was prepared to render service. An injustice was being done his people, in their trade relations with India.. This necessitated the development or discovery of a new route to India. He made the bold assertion that he could get to India in the east by sailing west. It took determination. It took stamina. It took the kind of Spirit that characterizes all men with a mission to make such an assertion and be willing to carry it out. "How dare any man go beyond the sight of land where leviathans and other huge monsters lie in wait to devour? Besides, the earth is flat and one would certainly drop off into regions unknown and suffer a death too horrible to describe. "Columbus, you must be crazy," came the answer from all sides. But, undaunted, he prepared to render service. He visited the king and queen of Spain in an attempt to gain consent to make the trip. The answer was, No. He repeated his visit for seven different years. He called upon the royalty of England and received the same discouraging replies. However, after seven years of pleading, he was given fifty-nine thousand dollars and one hundred men; his boats were made ready, and he started out into the unknown waters where huge monsters and boiling whirl-pools awaited him and his men. Trusting to his sails he went on. Read the poem *Sail On*, by Joaquin Miller and get acquainted with the spirit of the man. Seldom have we seen an equal in the history of the world.. Thousands of miles away from land, the stars gone, and with a group of men who had lost heart, his answer to all questions was, "Sail on." His men mutinous, for days and days they had seen no land. The ideas of the world regarding the terrible unknown deep were dominant in their minds; yet Columbus had only one thought, Sail on. Lost in the mighty deep,

**Discovery of America*, Fiske, Vol. I, Chapter VI, p. 505.

his men pleading a return, hope gone, but the only idea that characterized this man of inspiration and courage, as he stood at the front of the vessel, gazing anxiously into the distance, was, *Sail on.* Such courage cannot help but bring results; such determination cannot but bring its reward. At the end of one of the darkest nights of their voyage his courage and his prayers were rewarded. He gave to the doubting world its answer. He gave, to the struggling youth, hope. "He gained a world; he gave that world one of its grandest lessons, 'On, sail on.'"

The majesty of that lesson is a stimulation to anyone. It thrills a person with a desire to live the useful life. He performed his mission and we are reaping the benefits of his work. Who knows but that the opportunity to render service that will live for all time may be ours! The world is big and its problems are many. It is calling wildly for men.. Will we heed the call? Let us be conscious of our mission in life. Let us realize that help is badly needed in this struggling world; then, with real, red-blooded energy, and a grip seldom seen except at intervals when men have found their opportunity, we will go forth and pay the debt we owe to the Lord, and to these men who have done so much for us by rendering service to a needy world.

Provo, Utah

Father and Son

Father, you are now a man—

Recently you were a boy.

Help your "youngster" all you can

High ideals to employ.

Place on him no rigid ban

Lest strange doubts his soul decoy.

Be his chum—discuss his plan—

Keep his childhood full of joy.

You, his "Captain;" he, your "Mate"—

See the voyage well begun.

Other things may better wait

Oft than spoil his work or fun.

Careful! He will imitate—

Let your aims unite as one,

Leading up to good and great—

Thankful father—worthy son.

L. Lula Greene Richards

Man is Not a Beast

By Elmer G. Peterson, A. M., Ph. D., President Utah Agricultural College

The great Polish engineer, Alfred Korzybski, makes a profound contribution to the thought of the world in his book, just off the press, entitled *The Manhood of Humanity*. His contribution is pronounced by Professor Keyser, of Columbia, the most important announcement since the "discovery" of the law of gravity, by Newton. There are many new and most impressive thoughts in the book that entitle it to be read by the leaders throughout the world. I think it bids fair to dominate the thinking of the world as completely, and replacing it, in my mind, in part, as the thought of evolution has influenced the thought and education of the world for the past twenty years or more.

This engineer, who served during the world war in the Polish army, came away evidently from the pitiful struggle feeling that the world's philosophy was wrong in its conception of man. He attempts to answer the question, "What is Man?" Is he an animal, as the world has too long thought, subject to the laws of the beast, the survival of the fittest, the law of claw and fang; in business, is he subject properly to the law of competition (which the world for many decades has thought was the "life of trade"); are nations to exist or fall by virtue of this animal law of crushing those who oppose them, as was the thought of Germany and is now pathetically the thought of much of Europe? Or, is man subject to a higher law? Instead of being properly subject to the law of the survival of the fittest, as are worms and insects, is he not to be judged by a different law? Is not his "survival" dependent upon a higher law? Instead of competition in men's affairs being the life of trade is it not ultimately the death of trade? Is not co-operation the life of trade among *men*? Instead of a nation being under obligation in its own interest to crush those who oppose it, is not its interest best served by *refusing to crush*? Was not Germany, in attempting to *crush* its competitors, applying *animal* law and thought to the affairs of *men*? And was not the philosophy, or "religious" *thought*, of Germany, that is, the thought of animal survival, the very thing which caused destruction? Portions of Europe now are proceeding, it appears, on the basis of this animal

law, to crush their neighbors. Are they not, because they are applying the law of animals to men, inviting the same destruction, the same failure, that would come if we treat a poison as if it were a food. If we *think* a poison is a food, we *act* accordingly and suffer the consequences of violating the laws under which we should live, which are not the laws under which animals should live.

The spiritually bankrupting thought that we are brother to the beast has too long obsessed the mind of the world. With it dominating us, we have conceived of man as only an advance over the monkey and have thought that he should be treated as we treat monkeys. It cannot be over emphasized that, as we think we are, so in large measure do we act in regard to ourselves. Our thought dictates what we do. When we thought communicable disease was due to an evil spirit, pushing into our bodies a something we called disease, consumption, leprosy, or even the more horrible infections, we did not rightly understand how to ward off disease. When we discovered that communicable disease is caused by a "germ" which goes from hand to hand, or mouth to mouth, or unclean cup to mouth, or filthy towel to hands and mouth, and in other such ways by contact, then we know how to act. We cleansed our hands with soap and water, washing off the germs; we isolated those who had the worst infections; we put tiling and other smooth surfaces on our floors, so that they could be easily kept clean; we kept our towels clean; and so with a thousand other things. What we *knew*, showed us what to *do*.

When men thought that electricity was the manifestation of an evil spirit, they avoided its flashes and other manifestations as of an evil spirit. When we found that it was a great natural force we learned how to utilize it; and now it lights our homes, turns our grinders and washers, warms our rooms, and runs our trains. So *what we think* and know dictates *what we do*.

If man thinks he is an animal, he will treat himself and all his fellows as animals.

Korzybski says that man differs from the animal as completely as a plane differs from a line, or a cube differs from a plane. A cube is made up of planes, and has planes in it, but it is *not* a plane. Man differs as I have said from the animal as food differs from poison. Each is subject to different laws; and confusing them leads to destruction. A plane, students of geometry know, has some of the elements of a line, and yet it is not a line. We cannot say that a plane is so many inches long. To do so would be meaningless, and would not describe it. No more would a farmer say that he would sell

or buy so many inches or feet of land. He would say acres or square feet or square yards. His farm is a plane as his fence is a line; he cannot speak of one as if it were the other. We cannot say that there are so many square inches in a cube. To do so would be futile. Neither can we say that a bin contains so many inches. We are confusing dimensions when we do this. We say a bin contains so many bushels or cubic feet and a line so many inches. In other words these are different dimensions, the line, the plane, and the cube, and each is subject to different rules of measurement and other laws.

Neither can we say that man is an animal. When we apply animal laws to man we are as much in error as if we said a farm contained so many inches or a fence was so many acres in length. And yet the world has been calling man an animal for decades and centuries, and in consequence applying animal laws to him, and the result, due in part to this false conception, is war, treachery, personal combat, selfishness, poverty, much preventable disease, strikes, lockouts, sex perversion, destruction of property, murder, and all the catalogue of animal acts.

Man, Korzhyski says, is not an animal, because he "binds time" as well as "binds space," and is a maker or "binder of energy." Plants build or "bind" energy. From the sun, air and soil, they, growing from the tiny seed, manufacture tissue, as in beets and corn, which contains energy such as food and heat. Animals do this also, but they in addition "bind space," that is, they move around and take their food, air and light from many places, which plants cannot do. Man not only makes energy as do plants, and "binds space" as do animals (that is, moves around and gathers his food, air, light, etc.), but he *also* "binds time." That is, he is the inheritor of all the ages; *he carries over thought and wealth from generation to generation.* So invention, and our religious ideas, our manufacturing, and our railroads and other industries, we get in large part from the past. This is "time binding." No other form of life except man can do this. This makes him different from animals as a cube differs from a plane, and a plane from a line, and as a farm differs from a fence. Animals do not progress. It is doubtful if, over all recorded time, any species of animal or its process of living has improved sufficiently for the improvement to be detected.

Man is separate, therefore, from all other creations, and we must subject him to other laws. It is as illogical for him to fight his neighbor as it is to say that a fence contains so many acres, or that carbolic acid is food. When he fights his neighbor man is acting as if he were an animal. When na-

tions war against one another they are acting as if they were composed of animals, *when they are not*. So when we did not know what electricity *was*, we did not know how to *act* in the presence of lightning or electricity. Now when we know more, at least, what the laws of electricity are (although we do not know what electricity *is*), we know how *to act* in regard to electricity. As this idea grows that man is *not* an animal we will learn how to treat man. This thought will enter into our capital and labor methods, our international relations, our family relations, our relations with our neighbors, and into the religious thought of the world. The thought is a great step forward.

I have attempted in the foregoing only in part to explain the ideas of the author of the book. It should be said, also, that the author bases all his ideas upon purely intellectual processes. Whatever deductions of a "spiritual" nature are made in this article are mine and not his.

To compare this new philosophy, which I think is part of the truth, with the complete truth of "Eternal Progression," is too extensive an idea to include here. Especially important is this: from a great engineer, recognized by the scientists of the world, has come a refutation of the vicious thought that man is a beast. The blessing which this new idea will be to religious thought, to education, and in the world's politics, cannot be fully conceived at this time. Everyone will think nearer the truth. Korzybski says that civilization invites ruin because it does not know "what man is." To know what man is fully, we must know who God is. The idea of the Fatherhood of God, in terms that are humanly conceivable and within reason, is coming closer to the mind and conscience of man. We are on the eve of great and momentous things in the affairs of men. The truth, as it was revealed to Joseph Smith, is being approached nearer and nearer as the world advances in soundness of thought.

Logan, Utah

Morning

Morning! Morning! The beginning of the way
That shall lead my feet I know not where,

Ere the close of day.

Morning, filled with prophecy

Of things mine eyes shall see:

'Tis morning brings transcendent thoughts,

Of life, love, God, to me.

Grace Ingles Frost.

The Shark Tooth Patrol

By J. B. Musser

It was an exceedingly warm day, too warm indeed for people to be abroad, away from their protecting verandas. And so it happened that Kui and about a dozen companions were the only ones to be seen about the long wharf sheds of Honolulu harbor. They managed to keep comfortably cool by splashing around in the water and playing tag between the giant piles which supported the piers. Even they would not have been out, perhaps, had it not been for the fact that the passenger liner *Makura* was to arrive shortly, and to be on hand when the boats arrive is a very essential part of the "wharf rat's" business. And Kui and his friends were "wharf rats," on boat days, besides being boy scouts.

Clad only in the scantiest of trunks their little bodies glistened in the sun as they played. There were a half dozen different nations represented in the group, and while the sun had done its best to hide their identity beneath a heavy coating of rich brown, yet the fine features and the generous physical proportions of the Hawaiian boys contrasted very favorably for them with the smaller and more wizened boys of oriental and Portuguese extraction.

The great boat had rounded the point of land called Koko Head, and had slowed up to take on the pilot before she was noticed by the boys, but it was not until she had entered the channel and was threading her way between the marking buoys up to the harbor proper that the boys set out leisurely to meet her. Admiration would have filled the mind of an onlooker at the apparent ease with which they seemed to skim through the water. Hardly a splash did they make as they glided along, they were indeed perfectly at home there. Half a mile out they began to near the steamer and pick up speed, each wishing to be among the first, to have a better chance at the coins tossed by the passengers into the water, and the passengers by this time were already lining the rail, watching with interest the antics of the crowd of little brown fellows so rapidly approaching them. They would leap almost clear of the water at times and call out to the passengers to "trow in a quota." And as the first coin flashed through the air and struck the water a scurry in the direction of the splash took them through the water with

the speed of a shark, they looked not unlike a flock of hungry ducks raising half out of the water in their eagerness to be first to reach a crust of bread thrown in to them. Few white men can swim like the islanders and fewer still can dive like these boys do. Reaching the spot where the coin had struck they fairly fell down through the clear blue water without any apparent effort, sinking down and darting about in pursuit of the elusive piece of money with remarkable speed. Then bobbing back up again toward the surface the black heads came, blowing bubbles and spouting as soon as they reached the air until the water is again covered with the yelling, blowing, splashing boys. Soon the coins were falling thick and fast and the ensuing scene was a merry one, long to be remembered by the visitor to the islands. The passengers' generosity was attested by the bulging cheeks of the boys swollen out by the coins they contained like the acorn filled cheeks of a thrifty squirrel.

A gang plank was lowered to the water's edge, the small platform at the bottom furnishing a resting place for the boys, and the ladder furnishing to the bolder spirits a means of climbing up to the deck, where, from the rail, feats of diving were performed by Kui and a few others, much to the admiration and huge delight of the onlookers.

And then the thing happened. Kui had climbed upon the rail and was standing there poised on tip toe for his flight through space, but he did not leap, instead he climbed quickly back down to the deck and there he stood gazing into the water with a frightened look upon his face. Following his gaze the passengers saw the tip of a fin moving slowly past the bow of the boat cutting the water like a knife. They noticed, too, that the other boys; instinctively sensing the danger, had scrambled up on the platform and were huddled together there in safety closely watching that ominous shadow as it disappeared on the other side of the boat. "Mano, shark, shark," they shouted to those above, and a few of them grinned knowingly. This was a man-eater and no hammer-head.

A coughing sound near the boat's stern attracted the attention of the onlookers and there to their horror they observed a little fellow struggling helplessly in the water. Apparently overcome by fear or attacked by a cramp, he had become helpless and was beating the water frantically. His lips were black and his face of a sickly pallor as still struggling he sank from view beneath the surface. Gesticulating wildly the now thoroughly frightened boys set up a wail, and the excited passengers following with their eyes the directions indicated saw again that thin knife point cleaving the water, this time near the boat's stern, and they watched until it disappeared. Again the deathly

face of the boy appeared above the surface, but all were too horrified to offer any assistance.

"I'm coming, Timo," Kui's voice rang out, and before they could prevent him he had sprung far out in a graceful swallow dive, clearing the rail without touching it and striking the water at a perfect angle. He rose near the now unconscious Timo and in a twinkling had grasped the boy by the hair and was struggling toward the platform. Again the shouts were heard and again the passengers, now in an ecstasy of fear, turned their heads in time to see that murderous fin near the stern of the boat again and moving faster raise above the surface for an instant and again disappear. Kui saw it, too, and felt that his time was near at hand. The uncertainty of fear lent strength to his struggles, but he refused to release his grasp, though by so doing he knew he might gain the platform before that terror should come back.

By this time the perspiration was rolling down the faces of the helpless witnesses to this little drama which gave promise of terminating so tragically. Some of the men cursed and others prayed, according to their dispositions, while the little fellows below urged their companion to renewed energy or wailed pitteously. Were the boy's brave efforts to be in vain and serve only to add his own death to that of his friend for whose safety he had so willingly offered his own life? Even the stoutest turned away their eyes as the fin again appeared, this time heading straight for the boy now only a few scant yards from safety. Several women cried softly and a devout man was heard to say "Greater love hath no man—" but before the sentence was finished a shot rang out. All turned again toward the water in time to see the white of the creature's belly not more than three yards from the platform where the boys were being frantically dragged up to safety, by their terrified companions. A smoking gun barrel protruded from the open porthole of one of the cabins and a voice was heard to say in answer to someone's words of praise: "Yes, I waited for him to turn belly up as they always do when they bite on account of their mouth being underneath their head, and then I gave it to him good." The water was red where the creature's struggles had churned it into foam.

Kind hands soon had the boys up on the deck. Kui watched the efforts of the ship doctor to resuscitate his companion. And a happy smile lit his face when he finally saw little Timo's eyelids quiver and then heard him begin to moan.

Kui now wears the insignia of an eagle scout, and certain other badges for merit and heroism. But a large shark's tooth is his most prized possession, and similar teeth also adorn the other members of the troop of which Kui is the leader. "We got 'em out of a big man-eater's mouth," he told me one day.

"He came drifting into one of the boat houses along the harbor about a week after we had that scare, with a bullet hole in his belly." "And," he added, "that's how we got the name of the shark tooth patrol."

Our Boy

Sometimes the office fellows talk
Of musicals and plays,
Explaining how they spend their time
In new and diverse ways;
And as they speak of stars of old,
Or favorites here and now,
They look at me as if they seem
To pity me, somehow.

They little know the thrill I feel
On coming home at night,
And smothering my face against
That head of towseled white,
Of seeing two large eyes alight
With childish ecstasy
And knowing that this babe belongs
Alone to her and me.

They do not know the warming glow
That floods around my heart,
As I hold him close against me
When we've been awhile apart;
Or, as I rock him off to dreams
And watch his face the while,
I laugh to see his upturned lips
Relax into a smile.

The play that's always new to me,
The one I most enjoy,
Is staged in our small nursery,
And the star's our baby boy.
No note of harp or violin
Has gripped my heart as tight
As his rippling, "Kiss me, daddy."
When I tuck him in at night.

The fellows at the office
May enjoy their shows nowadays;
But the time may come to each when he
Won't care so much for plays,
And 'twill be when some small stranger,
His own first-born little lad
Opens his blue eyes in wonder,
And looks up to meet his dad.

Sources of Joy and Factors of Happiness

A Study for the Advanced Senior Class, M. I. A., 1921-22

By Dr. George H. Brimhall

If it be true that there is more enjoyment in pursuit than in possession, then science offers the greatest field for enjoyment, for there the search for truth is limited only by the capacity of the searcher, and at the outset it should be understood that theology, the science of God, is to be included in the great ever-increasing group of sciences.

What Science Is.—Science is defined as classified knowledge, ordered knowledge of natural phenomena. It is the discovery of nature's laws or the finding out of the uniform way in which nature acts. When Newton discovered the law of gravity he simply found out nature's way of handling fallen bodies. The finding out that individuals and groups in spite of themselves are moved and controlled by their interests or bias is the discovery of a natural social law.

History of Science.—Astronomy is said to be the oldest science; and eugenics, including euthenics, is said to be the youngest science. The first concerns itself with knowledge relating to heavenly bodies, the second consists of investigation concerning improvement of the human race and the extension of longevity. The following is a question from *Applied Eu-*

genics, by Popenoe and Johnson, "The problem of eugenics is to make such legal, social, and economic adjustments that (1) a larger proportion of superior persons will have children than at present, (2) that the average number of offspring of each superior person will be greater than at present, (3) that the most inferior persons will have no children, (4) that other inferior persons will have fewer children than now."

In giving names to the animals before the Fall, Adam must have made some observations sufficiently close, and some comparisons sufficiently careful, to make it possible for him to give other than names to individuals, and just to the extent that he classified the creatures he was a scientist. (Genesis 2:19-20.)

Abraham studied the stars, not simply as separate objects but as groups, and groups of groups or systems, and made such advancement with his investigation that his knowledge of astronomy was used by the Lord to explain to him (Abraham) the great social science of the spirit world. Abraham's scientific findings formed the point of contact in the lesson where God was the teacher.

Science and Invention.—Science discovers the power, invention

makes the harness for it; science gave us the law of combustion, invention gave us gun-powder and the gun. Inventions are devices for applying the laws of nature.

Hertz discovered the wireless waves, Marconi invented the wireless telegraph machine; the former is a pure scientist, the latter an inventor. The two of them gave science and its application, or applied science.

Edison invented the phonograph, a machine for using the knowledge brought to light by Helmholtz.

Scientific Procedure.—All scientific procedure has the element of faith in it. The scientist believes something, expects something, but he guards against permitting his belief to interfere with honest investigation; he observes, he experiments, and accepts the results whether they are in keeping with his expectations or not. He refuses to draw a conclusion or declare the discovery of a general truth until his sources of information are exhausted and he has found a uniformity of condition or action that leaves no doubt as to the truth of his generalization. Newton's law of falling bodies will remain unchallenged as a truth unless someone discovers a condition in which the law is not operative. Should that be done, gravity as a universal law will lose its title and will be known as a rule with exceptions.

If it has been found by observation that individuals and communities without exception have gone towards degeneration and its

consequent unhappiness, whenever they have departed from faith in and obedience to God, and that they have always increased in happiness through belief in and through service to God, then the conclusion arrived at and stated in Ecclesiastes 12:13 is a truth scientifically demonstrated. The fact that this truth may have been given to man by revelation, which in the history of the race has generally been in advance, does not prevent it from holding its rank and being entitled to be labeled scientific, because it has stood the test of experimental proof.

Special Contributions.—All pure science gives the joy of discovery, all applied science adds to man's happiness through increase of power. Astronomy has made navigation safe and kept the spirit of man from becoming proud. The contemplation of worlds so much greater than our earth forces the conclusion that there are intelligences greater than man. To the student of astronomy the stars seem friends, and the student is never less alone than when he is alone under the canopy of heaven.

Geography has made travel something of joyous expectation; once long journeys were filled with fear, the stepping-off place is no longer dreaded, our modern methods of transportation, communication, and illumination, are gifts of physics. Chemistry has given us mastery over giant forces of nature. The absence of the chemist would cut down the products of our sugar factories, and without

the assayer the fires of our smelters would be exceedingly small, and many of the furnaces grow cold. Biology introduces us to life processes, tells us what our bodies are and how to make the most of them as instruments of enjoyment. Psychology introduces us to ourselves and shows us how the individual and the group mind may most effectively increase and enjoy the stream of consciousness. It provides for self knowing self, self helping self, self enjoying self. Sociology points out the best way to be good neighbors as individuals and as groups. Theology reveals the secret of a premortal existence, shows the relationship of God to man and the duty of man to God in this mortal estate.

It is a field of investigation where laws are discovered the obedience to which will bring to man divine help and make it possible for man to live a somewhat superhuman life of resistance and achievement. Columbus was more than mortal when wrought upon by the spirit of God, he was mortal plus divine inspiration.

The contributions of medical science are almost countless. Its two greatest contributions, perhaps, are anti-toxin and dietetics.

The Importance of Scientific Study.—It has come to pass that the practical person, no matter how skilful, must stand by and let the one whose practice has behind it a knowledge of why he does things pass on. In all our big industries the man with technical training,

which means one with scientific knowledge and acquired skill, gets the preference of employment, and moreover, it has been proved that scientific training increases the initiative, so that the untrained who furnish themselves employment cannot long compete with the trained mind and the skilful hand.

It is advocated that high school students should take some course in science every year.

Questions and Problems.

1. What does the joy of discovery mean to you?

2. Compare the joy of accidental discovery of truth with the joy of finding it through research.

3. When does knowledge become scientific?

4. In what four ways is eugenics expected to add to the happiness of human life?

5. Distinguish between the scientist and the inventor.

6. What scientific discovery in the field of medicine has done most for man's mastery of the microbe?

7. Why should vivisection not be legislated against?

8. Wherein is the budget system of expenditures scientific?

9. How does a knowledge of chemistry add to the dignity of cooking and to the happiness of the cook?

10. Show that faith accompanies scientific investigation.

11. In what respect was the sacred grove a laboratory of scriptural research for Joseph Smith, the boy?

12. What truth was rediscovered by the spiritual experiment in the grove?

13. Has the statement, "Do the work, and ye shall know of the doctrine," stood the test, in a sufficient number of cases to be labeled truth?

Lesson XIV.—Sincerity

Sincerity in this lesson shall mean self-integrity. As there is a difference between an untruth and a lie, an error and a sin, so there is a wide difference between insincerity and deception. Sincerity consists in saying and doing what one thinks ought to be said and done under varied circumstances. One could not call a general insincere who camouflages his reserves, because he is entirely sincere in his deception; nor could a doctor be charged with insincerity who bridges a patient over a crisis by exaggerating the chances of recovery.

The sincerity of a word or act depends upon the purpose for which one is spoken and the other performed. Careless words and indifferent conduct are neither sincere nor insincere, they are simply non-sincere; they proceed from a sort of mental vacuity, that is, idle or empty mindedness; they are objectively dangerous and subjectively degenerating.

Sincerity makes society possible. No sincerity, no confidence; either self-confidence or social confidence. Sincerity is the germ of character; it is self-honesty.

One would scarcely question the sincerity of the Father of the Faithful for leading the king of Gerar to believe that his wife Sarah was his sister; for the purpose behind the deception was two-fold, the protection of his life, and obeying the Lord in the method of doing it. Sincerity does not preclude the friendly joke nor the family jest.

With sincerity industry marches

triumphantly to the music of her own making; and commerce, with unimpaired credit, carries over crises that would otherwise crush it.

Social sincerity does not bar the cordial greeting of even an enemy, if behind that cordiality there is even the wish to make the enemy a friend; nor does it forbid the welcoming of a neighbor's visit under inconvenient circumstances. It makes room for the smile on the face when the feelings are bruised and the heart is bleeding, for then sincerity is walking arm in arm with sacrifice. Nor does it stand in the way of emphasizing virtues in funeral sermons.

Religious Sincerity. Better worship an idol with sincerity than the true and living God without it. In the first place, the heart, goes out to something; in the second place, it goes not out at all; the one is misplaced honesty, the other is spiritual mockery. Sincerity of service in any form is a source of joy, and the higher the service, the greater the joy.

Insincerity forbids the entrance of faith into the mind. It makes repentance impossible. The theological fate of the insincere persons is exclusive comradeship with creatures of their kind; each one there to stay until, through the pressure of this part of perdition, there comes a sincere desire for change; and with that desire, the climb begins.

Spiritual sincerity is indispensable to salvation, but it is by no means sufficient. In his declara-

tion of loyalty to his Master, Peter was fervently sincere, but the Christ knew that no man can stand unreinforced against the psychic power of the Evil One. Left to himself, man is naturally good, that is, his tendencies are upward, and these upward tendencies may give him power to rise in the midst of negative material environments. At all events it would seem that he could hold his own; but when a great opposing psychic force is pitted against the man, his battle must be a losing one unless another psychic force, superior to the one pulling the man downward, is helping him up. So the Messiah knew what Peter must do when left to himself (Mark 14:27-37). All the sincerity of all mankind can never bring peace in the presence of the spiritual force of the Evil One without a super-human force supplementing that human sincerity.

The worship of God in spirit (i. e., in sincerity) and in truth (i. e., with true ideas concerning God), carries with it the consciousness that God is, the assurance that he is interested in us, and the knowledge that our conduct is in keeping with the mind and will of God; this is salvation, here, now, and forever. It is perfect faith the

sincerity of man supplemented with the inspiration of the Almighty.

Problems and Questions

1. A non-"Mormon" won the affections of a "Mormon" girl, and she consented to become his wife. Her parents were very much grieved over this prospective, unequal yoking. The groom, having no religious conviction, proffered to become a member of the Church out of consideration for the feelings of the family. Should his proposition be accepted?

2. Wherein is sincerity the background of courage? Illustrate.

3. How does making light of sacred things affect the mind?

4. Show the lack of sincerity in the swearing habit.

5. Wherein is secret prayer a great test of sincerity?

6. How does it affect the growth of sincerity?

7. What sincerity is there behind the smile, "when everything goes dead wrong"?

8. Apply the following to sincere citizenship in the matter of enforcing law: "The sin of silence, when we should speak, makes cowards of us all."

9. In what way does sincerity produce the joy of self-respect?

10. How does sincerity produce a sense of safety, one of the highest states of happiness in society?

11. Show that all the joys of religion are dependent upon sincerity.

12. Distinguish between insincerity and non-sincerity.

13. Show that sincerity is the foundation of self respect and group confidence.

Lesson XV.—Suspended Judgment

Preliminary Statements: The habit of withholding a decision, until a reasonable amount of evidence is in, is one of the best of a good set of habits, whether it is possessed by the individual or the group. The habit of acting and afterwards thinking is, to say the least, a very dangerous one, and

that which is dangerous has in its wake more sorrow than joy. The suspended judgment is a close runningmate to sincerity in the production of safety, and safety is not only a factor of happiness, but is a real condition of enjoyment.

Next to the joy of being, is that of doing, and next to that of doing

is the joy of having, and accompanying each of these states of joy is the sense of safety. Unsafe existence, unsafe conduct, unsafe possession, are accompanied by the element of fear to the exclusion of enjoyment.

To suspend judgment means to set the emotions where they belong, at the rear, and not in front of thought. It is a process of schooling one's feelings:

"Shool thy feelings, there is power
In the cool, collected mind;
Passion shatters reason's tower,
Makes the clearest vision blind."

A Contribution to the Individual.—Suspended judgment is a friend-winner and friend-keeper. Suspended judgment adds to warmth-heartedness, and is an antidote for hot-headedness. The suspended judgment carries with it the consciousness of intellectual reserve. It is to the mind what the brake is to the automobile. The suspended judgment increases the inhibitive power of the nervous system; it tends to maintain pulse rhythm.

It trains the will to wait for the verdict of wisdom, and wisdom is the very taproot of the tree of happiness. Suspended judgment demands close attention, the consciousness of ability to concentrate one's power is happiness at high tide.

Suspended judgment forbids forgetfulness and forms the habit of reliable recollection; it makes for accuracy in expression. It demands that things be told as they are, regardless of what we should like them to be. It forbids listlessness and carelessness of description, it demands intellectual honesty and guards against the pernicious habit

of fooling one's self. It constantly calls from every walk of life: "With all thy getting, get under-standing." Perhaps no other one thing is a safer criterion for the grading of one's general intelligence than is the habit of suspending one's judgment. It gives to the whole intellect a poise which is more than an attitude of intellectual comfort, it is sheer enjoyment of self-stability, and of one so possessed it may be fittingly said, "He can not be stampeded."

Its Contribution to the Family.—It is evident that mating is left too much to luck. There is too much truth in the saying that marriage is a lottery. Just recently, the warden of the state penitentiary gave emphasis to the fact that hasty marriage is one of the chief factors of divorce, and divorce one of the great sources of misery.

The old saw, "Marry in haste and repent at leisure" is very dull, from the fact that there is no leisure in repentance. The aphorism, modernized, would read, "Marry in haste, and divorce in the antipodes of heaven." The suspended judgment in the home ejects petulance and invites patience; it forbids nagging and cultivates courtesy. In the household where suspended judgment prevails, a family quarrel will be quelled in its incipency by the appearance of *Puck*.

Its Contribution to Society.—The community that tolerates lynch law, thus substituting a mob for a court, simply advertises its behind-the-times-ness in civilization, and acknowledges a lack of the judicial element in the individ-

ual minds that make up the group, for the mob mind is but an aggregation, not an organization, of individual minds. The man who saved a victim of public passion from an illegal execution, by suggesting that they ride him on a rail before hanging him, thus diverting their attention and securing time for thought, was a real leader, and whoever creates conditions that bring about the habit of suspended judgment, in the multitude, will do much toward preventing the recurrence of war.

Its Contribution to Business.—Promptness in decision is indispensable to progress, but there is a wide difference between prompt and hasty decision. Drawing conclusions from surface investigation gives the gold brick vender the right of way in business. There are always two sides to a question, and in business matters one side is the outside and the other side is the inside, and when the outside wins the outsider loses.

Railroading is said to be the biggest business in the world, and its slogan is, "Whenever in doubt, take the safe side." In most cases this means "wait for information." Too much of the average man's cocksureness in business is stilted up on desire, rather than being based upon thought. His want-to-do obscures both his ought-to-do and his can-do, and he thus forces himself into failures that might be avoided by the habit of suspending his judgment until the sources of safe information are drawn upon. Young men would do well to counsel long and often with those of successful experience concerning business ventures and methods of executing ideas of enterprise. There

is much need for business advisers whose first duty would be to prescribe an anti-toxin for the get-rich-quick contagion.

Its Contribution to Religion.—It is our faith in the suspended judgment of Deity that makes heaven thinkable. We have implicit faith that our Father will award no prizes and permit the infliction of no punishment until the evidence is all in.

It is the thought of such a judgment that gives to good its permanent value; and to evil, its discounting power. To make of God anything less than a perfectly deliberate being would be to make of heaven a world of chance.

Questions and Problems

1. What does suspended judgment stand for in this lesson?
2. How is the will affected by suspending the judgment? Illustrate.
3. What is a cultivated temper and how is it related to suspended judgment?
4. Show how attention and memory are trained in suspending judgment.
5. In what way is the habit of suspending one's judgment a health exercise?
6. Give a most worthwhile quotation from, "School thy feelings," and name the author.
7. How does the democratic form of government especially provide for group exercise in suspending the judgment?
8. Why is it unsafe to form a judgment from newspaper reports?
9. How does honest impulsiveness in business foster rascality?
10. Give an illustration of one fooling himself in business.
11. How does the golden rule demand suspended judgment?
12. Correlate Matt. 5:22 with suspended judgment.
13. Show the theological inconsistency of forming and expressing our judgments against the decisions of the Councils of the Church.
14. Point out the social danger of forming and expressing judgments against the findings of our courts of justice.

Lest We Forget

By Dr. Seymour B. Young, President of the First Council of Seventy

III. Abraham Lincoln (Continued)

Mr. Lincoln was inaugurated March 4, 1861. The new administration was beset with difficulties on every side. Many of those, who for years had guided the ship of state and who underrated its workings, were now foremost in advocating secession. The treasury by defalcation was nearly bankrupt. Few troops were within call and the army was almost broken up. The public offices were largely occupied by persons in sympathy with the secession movement; and every step taken by the government was known at once by the leaders of the secession movement.

The President, after a month of waiting, notified Governor Pickins, of South Carolina, that he would immediately send supplies to Fort Sumter, and this announcement precipitated an attack upon the Fort. Major Anderson was summoned to surrender, but he refused. On the morning of April 12, 1861, the Confederacy began its open conflict with the United States.—*Encyclopedia Britannica*.

The First Shot

I quote again from Dixon:

The First month of the new administration passed in a strange silence that proved to be the calm before the storm. On the first day of April, 1861, All fool's day, Mr. Seward decided to bring to a definite issue the question of supreme authority in the government. That Abraham Lincoln was nominally the President was true; of course, Mr. Seward generously decided to allow him to remain nominally at the head of the nation and assumed to himself the full responsibility of the Dictatorship.

The Secretary of State strolled leisurely into the executive office, more careless in dress than usual, the knot of his cravat under his left ear, a huge, lighted cigar in his left hand. He handed the President a folded sheet of official paper, bowed carelessly and retired.

He had drawn up his proclamation under the title: *Some thoughts for the President's consideration*.

In this remarkable document he proposed to assume the Dictatorship and outlined his policy as director of the Nation's affairs.

"He would immediately provoke war with Great Britain, Russia, Spain and France."

The dark-visaged giant adjusted his glasses and read this paper with a smile of incredulous amazement. He wiped his glasses and read it again. And then, without consultation with a single human being, and without a moment's hesitation, he wrote a brief reply to the great man and his generous offer. There was no bluster, no wrath, no demand for an apology to his insulted dignity; but in the simplest and friendliest and most direct language he informed his Secretary that if a dictator were needed to save the country he would undertake the dangerous and difficult job to be the Commander-in-chief, and that he expected the co-operation, advice and support of all members of his Cabinet.

He did not even refer to the wild scheme of plunging the country into war with two-thirds of the civilized world. The bare announcement of such a suggestion would have driven the Secretary from public life. The quiet man who presided over the turbulent Cabinet never hinted to one of its members that such a document had reached his hands.

But as the shades of night fell over the Capitol, on that first day of April, 1861, there was one distinguished statesman within the city who knew that a real man had been elected President and that he was going to wield the power placed in his hands without a tremor of fear or an instant's hesitation.

It took many months for other members of his Cabinet to learn this, but there was no more trouble with the Secretary of State. He became at once the loyal, earnest and faithful counselor of the President.

I quote from *Encyclopedia Britannica*:

On April 6, the fleet was sent to sea under sealed orders to relieve Fort Sumter in the harbor of Charleston, South Carolina. The President had been loath to commit the act which must inevitably provoke war, unless the whole movement of secession in the South was a political bluff. The highest military authority of the country had advised him that the fort could not be held by any force at present visible, and that its evacuation was inevitable, in any event.

His Cabinet, with two exceptions, were against any attempt to relieve it. The sentiment of the people of the North, they said, was bitterly opposed to war on the South.

On April 7th, the fleet was at sea on its way to the southern coast, its guns shotted, its great battle flags streaming in the wind.

In accordance with the amenities of war the President notified General Beauregard, Commander of the Southern Forces in Charleston Harbor, that he had sent his fleet to put provisions into Fort Sumter, but not at present to put in men, arms or ammunition, unless the fort should be attacked.

This from Dixon:

On the night this message was dispatched Roger A. Pryor, of Virginia, made a speech in Charleston, from the balcony of the Mills Hotel, to practically the entire white population of the city. Its message was fierce, direct, electric. It was summed up in a single sentence:

"Strike the first armed blow in defense of Southern rights, and within one hour, Shrewsbury clock, Old Virginia, will stand, her battle flags flying, by your side."

On the morning of the 11th, General Beauregard sent Pryor as a special messenger to Major Anderson, demanding the surrender of Fort Sumter, and on his refusal, which was a matter of course, instructed him to go at once to the nearest battery and order its commander to open fire.

The formalities at Sumter quickly ended, Pryor repaired to Battery Johnson, met the young Captain of Artillery in command, and presented his order.

With a shout the Captain threw his arms around the messenger and with streaming eyes said:

"Your wonderful speech last night made this glorious thing possible! You shall have the immortal honor of firing the first gun!"

And then a strange revulsion of feeling took possession of Pryor, or was it a flash of foreboding from the hell-lit, battle scorched future? The orator hesitated and turned pale. It was an honor he could not now decline and yet he instinctively shrank from it.

He mopped the perspiration from his brow and looked about in a helpless way. His eye suddenly rested on a grey-haired, stalwart sentinel passing with quick, firm tread. He recognized him immediately as a distinguished fellow Virginian, a man of large wealth and uncompromising opinions on Southern rights.

When Virginia had refused to secede he cursed his countrymen as a set of hesitating cowards, left the state and moved to South Carolina. He volunteered among the first, and carried a musket as a private soldier, in spite of his snow-white hairs.

Pryor returned to the commandant:

"I appreciate, sir, the honor you would do me, but I could not think of taking it from one more worthy than myself. There is the man," pointing to the sentinel, "whose devotion to our cause is greater than mine."

"He introduced Edmon Ruffin, and gave a brief outline of his career. The boyish Commandant faced him."

"Will you accept the honor of firing the first shot, sir?"

The square jaw closed with a snap:

"By heaven, I will!"

The old man seized the lanyard and waited for the Captain and messenger to reach the front to witness the effect of the shot.

They had scarcely cleared the enclosure, when the first gun of actual civil war thundered its fateful message across the still waters of the beautiful Charleston Harbor.

They watched the great screaming shell rise into the sky, curve downward and burst with sullen roar squarely over the doomed fort.

The deed was done!

Instantly came the answering cry of fierce, ungovernable wrath from the millions of the North. The four remaining Southern States wheeled into line, flung their battle flags to the sky, and the bloodiest war in the history of the world was begun.

Those southern states which had wavered were now compelled to make their choice. When President Lincoln called for troops, the Governors of Arkansas, Virginia, North Carolina and Tennessee refused to obey. North Carolina and Arkansas immediately joined the confederacy. In Tennessee and Virginia the question of secession was submitted to popular vote, and the secession of these two states were thus decided.

However, in the western part of Virginia the inhabitants refused to obey the orders of the convention for secession. They chose a legislature which claimed to be the true government, and at last formed a new state, which was admitted into the Union in 1863, under the name of West Virginia. Even thus curtailed Virginia was one of the most important accessions to the confederacy. It increased its military strength and at once became the chief battle ground of the war, and the confederate government was moved from Montgomery, Alabama, to Richmond, Old Virginia, and this state was the richest and greatest of the slave states, and furnished the Southern army with its ablest leaders, such as Lee, Jackson, Johnson and Newell, who were opposed to secession at first but concluded to remain with their native state and espouse the secession cause. Soon after, Maryland, Kentucky and Delaware were induced to declare in favor to the Federal Government.—*Encyclopædia Britannica*.

That Monday morning in Springfield, when, at eight o'clock, on the

eleventh of February, the train bore Lincoln toward the great task of his life. A large number of his old friends came to bid him good bye, a quartet sang and Lincoln asked his friends and neighbors to pray for his success. The bell rang, the train started, he waved his hand to them and was gone. Not many of us who stood by trying to see through our tears were again to look upon him, the years of preparation were ended and those of sacrifice were begun, and now we are at the foot of the last hill. For a long time I have seen it loom in the distance, those days filled my heart with great fear, now how beautiful, how lonely it seems, oh! what a beautiful vineyard on that hill, I speak low when I think of it.

My comrade and I were on our way to Washington that fateful night of April 14, 1865; we reached there at an early hour in the morning. We made our way through the crowded streets to the little hotel opposite Ford's Theatre. Reporters, statesmen, citizens, were massed in the street, waiting, many of them, with tear-stained faces, for the end; some of them were sobbing as we passed. We were admitted without delay. A minister and a doctor sat by the bedside, the latter held an open watch in his hand. I could hear it ticking the last moments, in an age of history. What a silence as the great soul of my friend was breaking camp to go home. A few friends of the family and members of the Cabinet were in the room, through the open door into the room beyond I saw Mrs. Lincoln, the children and others. We looked at our friend lying on the bed, his kindly face was pale and haggard, he breathed faintly and at long intervals; his end was near. Poor Abe, my friend whispered, as he looked down at him. He has had to die on the cross. The doctor put his ear against the breast of the dying man; there was a moment in which you could hear the voices in the street; the doctor rose and said, "He is gone."

Secretary Stanton, who more than once had spoken lightly of him, came to the bedside and tenderly closed the eyes of Lincoln, saying, "Now he belongs to the ages." We went out of the door, the sound of mourning was in the streets, a dozen bells were tolling. On the corner of Tenth street a quartet of negroes was singing that wonderful negro melody:

"Swing low, sweet chariot, swing low,
Coming for to carry me home."—From *The Man of Destiny*, Landow.

And now we see fulfilled the vision of his mother, which was shown to her in their little log cabin home in the back woods of Old Kentucky. He had builded a beautiful palace for her by preserving the Union, but it had cost him his life.

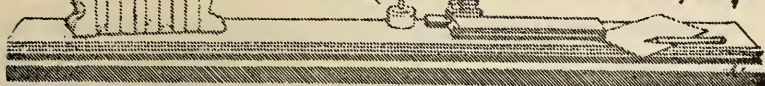
Tobacco

Much stress is laid upon the "sustaining and consoling" influence of tobacco upon its addicts. The *Beacon Light*, Manchester, England, truly says: "He who has to seek consolation in a drug is going wrong. There is something out of condition in his make-up."

The *Tobacco Record*, New York, makes this strange admission, in attempting to defend the tobacco habit: "Men are not like the animals who are satisfied to be fed on wholesome food." Truly, tobacco users are being made ridiculous by their defenders.

The *Tobacco Leaf* says that a resolution has been adopted by the New York Athletic Club, "permitting ladies to smoke in the club house and grounds." It is a safe prediction that no lady will ever smoke there.—*Will H. Brown.*

EDITORS TABLE



New Year's Greeting

The shifting of the years finds us busy in the midst of our Mutual Improvement work. I send this word of greeting to the thousands of workers in our great organization, and compliment them upon the splendid achievements that are being realized in this wonderful association of young people, instituted for the advancement, religious, moral, intellectual, and physical, of the youth of Zion. I extend my good wishes to you all, and assure you of my personal interest in your welfare, and in the glorious work that you are performing in all the settlements of the Saints, for the progress and advantage of the youth of Israel. I ask the Lord to bless every officer and every member of our organization, and enjoin them to continue as enthusiastic, energetic, and faithful missionaries and counselors, for there are yet many not associated with us who should have the advantage of the education and elevation found in the Young Men's Mutual Improvement Associations of the Church. If you will so labor, serving God with true purpose of heart, I am sure he will bless you in all your efforts in this direction. I encourage all to continue diligently in the noble work, and pray that the Spirit of the Lord may rest upon every officer and member in their homes and at their firesides, to cheer them with the peace, love, and joy of our Lord Jesus Christ. Wishing you a prosperous and happy New Year, and the rich blessings of the Lord upon all your labors and efforts, both in your own righteous cause and in the mutual improvement work in which we are engaged, I remain,

Sincerely your co-laborer,

George Albert Smith,

General Superintendent Y. M. M. I. A.

League of Nations and Association of Nations

Just now while the discussion is going on concerning the limitation of armaments congress in Washington, the question has arisen as to the difference between the League of Nations now existing, and the prospective Association of Nations, of which we have heard rumors during the past weeks. As far as can be seen at the present writing, the difference is that the league is a permanent organization with a complicated machinery—the Assembly, the Council, the Secretariat, etc.—and is supposed to function in accordance with articles formed, subscribed to, and stereotyped, as it were; while the association will not be permanent, but temporary, called into brief existence for special purposes as the contingencies may demand.

The league imposes permanently certain duties and obligations. The association entails only such obligations as are agreed upon from time to time and endorsed by the governments represented at the conferences. The difference is somewhat analogous to that between a permanent national committee of a party and a temporary committee formed for local and temporary purposes. The results aimed at by the league and the association are practically the same, but there is an essential difference between the means by which they are sought to be obtained.

Books

Saturday Night Thoughts, a book of some 323 pages, recently issued, is a series of dissertations on spiritual, historical and philosophic themes, by Elder Orson F. Whitney of the Council of the Twelve, of the Church of Jesus Christ of Latter-day Saints. A large number of the articles appeared in the *Deseret Evening News* between October 26, 1918, and May 31, 1919, during the influenza epidemic when religious meetings were discontinued. These thoughts were designed to fill the requirements of people who were denied during that time the privilege of attending Sunday services. They were of such excellent character that it was found wise to preserve them in a more substantial form. As a result one more choice volume has been added to the literature of the Latter-day Saints, with reading matter especially suited to the needs of students and missionaries. The contents consists of eight parts: "Our Place in History," "Seership and Prophecy," "A Marvel and a Wonder," "A Glance Down the Ages," "In Times Meridian," "The Era of Restitution," "Powers and Principles," and "Beyond the Horizon." The collection is a very valuable addition to the literature of our people, and has the advantage of being practical and authentic in its expressions, in every respect.

Messages from the Missions

A Spirit of Investigation Manifest

Elders Floyd Brinkerhoff, Ray T. Lindsay, O. E. Rose, and Wilford W. Jensen, writing from Biloni, Mississippi, November 15, report that each day the missionaries there are finding new inspiration and encouragement to continue in the work of the Master: "During the past few weeks street meetings have done much to open the way for the distribution of literature, and the real spirit of investigation has manifested itself in gospel conversation. We are earnest readers of the *Improvement Era*, and firm believers in it as a valuable factor in missionary work, and we therefore take this means of conveying our appreciation for the good instructions always contained therein. It renders us timely and practical service, assists us very much in keeping abreast of the times, and provides the inspiration so es-



sential to diligent missionary labor." Elders left to right: Floyd Brinkerhoff, Emery; Ray T. Lindsay, Ogden; O. E. Rose, Hyrum; Wilford W. Jensen, Monroe.

Missionary Work Resumed in South Africa

Five years have passed since "Mormon" elders have arrived in South Africa. Latter-day Saints missionaries have never had full government sanction to enter and labor in this land. It has always been a question upon arrival in Table Bay, whether they would be allowed to land or be deported. After the political election in February, 1921, and the new government officials had been installed, the matter of discriminating against our elders was presented to them by President James Wyley Sessions. Through the faith and prayers of the Saints—who held special fasts and prayers for this purpose—the Lord opened the way so that the case could be presented to the proper officials. A thorough investigation

was made, in which Senator Smoot, and the American Consul in Cape Town rendered valuable assistance. The Government officials were most courteous, and seemed anxious to learn the real truth. They willingly read the literature furnished them from the Mission office and from Senator Smoot.

The secretary of the interior invited several conferences with the mission president, which gave opportunity to personally present the story of "Mormonism," and explain the purpose of its missionary system. This investigation resulted in the government granting representatives to enter and labor throughout the union of South Africa. Elder Golden W. Harris, of Tremonton, Utah, was the first arrival since permission was granted. Tracting was begun at once by the mission president, and Elder Harris. The first six weeks' tracting has met with unusual success. Many friends are being made. There has been in that time only one experience of ill treatment, when Elder Harris was ordered off the place. People seem anxious to hear the gospel, which will satisfy their doubts concerning Deity, and the inconsistencies which arise from the teachings of their own churches.

The films of Zane Gray's novels, "Riders of the Purple Sage," and "The Rain Bow Trail," have been drawing crowded houses in this country, of late, and while they have supplied good rations to scandal-mongers, who feed on such, they have offended, with their disgusting scenes of unreasonable situations, the good taste of fair minded people, who are intelligent enough to realize that such inconsistencies could not possibly exist in any civilized nation. These pictures, false as they are, have done more good than harm. The information concerning Utah's educational position, her war record, and her examples to the world in solving the housing problem, which has been so widely published, keeps people's minds open to the fact that something good can come from Utah, and "By their fruits ye shall know them."



The accompanying picture shows one view of "Cumorah," the Mission Home, at Mowbray, Cape Town.—J. Wyley Sessions, Mission President.

Conference at Gridley, California

The fifth semi-annual gathering of the Gridley conference convened October 21, 22 and 23, with nine meetings, including a priesthood meeting, two Relief Society meetings and six general sessions. A social was held Monday evening, October 23. The total attendance of the conference was 2,169. Mission President Joseph W. McMurrin, Margaret K. Miller, president of the mission Relief Societies, Lillie T. Freeze, member of the board for mission Relief Societies, Superintendent Claude C. Cornwall, of the mission Sunday Schools and mutuals, and President George C. Knapp of the San Francisco conference were in attendance. Most of the laboring missionaries were speakers. The meetings were well attended and the greatest hospitality was extended to all visitors.

President Joseph W. McMurrin rendered valuable counsel to missionaries and Saints and the meetings throughout centered upon gospel doctrine and timely instruction. The conference encouraged the Church workers in their duties. Many were in attendance from far-off branches, and Gridley conference is prospering through faithful service by its members.—*Elder Ove C. Inkley*, Conference Clerk.



Missionaries of the Gridley Conference

Left to right, back row: L. R. Halverson, Thomas B. Smith, Harry Hanson, J. Leroy Murdock, Henry M. Stark, of the San Francisco conference, Louis M. Messervy, Leon P. Jenson and Anson P. Winsor; third row: Elmo R. Crockett, William D. Hill, C. Melvin Hanson, G. W. Magleby, Vern Blomquist, C. W. Green, William Leavitt, William R. Williams, G. L. Robison, and J. Frank Dewsnap; second row: Elna Pederson, Hazel Hill, Margaret K. Miller, president of the mission Relief Societies;

Lillie T. Freeze of the Mission Board; President Clarence A. Frost of the Gridley conference; Mission President Joseph W. McMurrin, President George C. Knapp; Superintendent C. C. Cornwall, of the Mission Sunday Schools and Mutuals, and Mrs. Louise Dewsnup; front row: M. J. Clark, Ove C. Inkley, Frank P. May, Valoran Russell, E. C. Searle, and Alfred C. Nielson, M. L. Saunders and Clarence D. Judd.

Welsh Conference Formed

President Fred R. Morgan, Cardiff, Wales, reports that the missionary work is progressing well in Wales which has again after a number of years been formed into a conference comprising all of Wales. Missionaries of the Welsh and Bristol Conferences assembled at Cardiff, October 9, 1921.



Top row: Frank Lockyer, Ogden; Harvey D. Hansen, Brigham; L. D. Naisbitt, Logan; Richard Williams, Jr., Cedar City; Jetter L. Shepard, Paris, Idaho; middle row: Gomer D. Thomas, Salt Lake; President Fred R. Morgan, Welsh conference; Sister May Wells Whitney; President Orson F. Whitney; D. N. Low, President Bristol conference; Secretary T. M. Wheeler, European mission; Cyril K. Munk, Smithfield; bottom row: Ernest Joseph, Beaver; Ora Williams, Alberta; David D. Terry, Delta.—*Fred R. Morgan.*

Progress in Hawaii

President E. Wesley Smith, writing from Honolulu T. H., November 25, reports a recent trip to the top of Haleakala, and that the elders are meeting with marked success in their missionary labors. "Our recent semi-annual conferences held throughout the mission have been most inspiring, and the Lord has been kind to us. At the present time we are enjoying good health and many other good blessings."

PRIESTHOOD QUORUMS' TABLE

The Aaronic Priesthood

Introduction

The new outline of study and activities for the Lesser Priesthood quorums will in nowise conflict with the work of the other organizations. Some of the subjects may be the same as are studied in other classes but the presentation will be entirely different. All the work, both the class study and the program of activities, is outlined for the boy, or young man, with respect to his office as Deacon, Teacher or Priest.

It would hardly be proper in the auxiliary organizations to attempt to train Aaronic Priesthood members in their duties. Neither should the Priesthood program take the place of the activities which are more appropriate for other organizations.

Quorum members should be encouraged to be active in Sunday School, M. I. A. and Boy Scout work. In fact, they should realize that the special religious, social and citizenship training offered by these organizations is not provided by the Priesthood quorums.

The Lord has revealed the plan for the development of the Lesser Priesthood. It has not been followed in a definite and systematic manner in the past. The outline for this important work has been prepared under the direction of the Presiding Bishopric.

A Guide for Bishops and other Ward and Stake Authorities is now being published and will soon be distributed throughout the Church. Following is a copy of the introduction and general explanation of the outline. Next month the *Era* will publish the instructions for the teaching and training of the Deacon, the Teacher and the Priest, which will be a continuation of this outline.—*Le Roi C. Snow.*

The Aaronic Priesthood

Preparation, Ordination and Training of Young Men

In order to impress the dignity and importance of the Aaronic Priesthood upon the minds of the youth of Zion, the Ward Bishopric should have a definite program for candidates for the Priesthood. They should be carefully instructed and trained in their duties and callings in the Church. The following is submitted for preparation for the Priesthood.

1. *Place in the Church:* The authority of Church government is vested in the holy Priesthood. There are two divisions—the Melchizedek, or High Priesthood, which deals primarily with spiritual affairs, and the Aaronic, or Lesser Priesthood, which derives its authority from the Higher Priesthood and deals more with temporal affairs and the preparatory gospel. It also prepares young men for the Melchizedek Priesthood and for the ministry.
2. *Importance of Training:* The proper training of Zion's young men through the offices of the Lesser Priesthood is of vast importance. According to the word of the Lord this glorious opportunity belongs especially to the Bishopric. The faithful performance of Aaronic Priesthood duties will develop a love for man, faith in God and his great latter-day work, and a desire to be of service in the Church.

3. *Authority:* The authority of the Lesser, or Aaronic Priesthood, is to hold the keys of the ministering of angels, and of the gospel of repentance and of baptism by immersion for the remission of sins and to perform outward ordinances. Doc. and Cov. Sec. 13.
4. *Home Training:* It is the parents' duty to prepare their sons for this calling. If a boy is properly trained from the time of his baptism he will usually be prepared and worthy of the Priesthood.
5. *A Guide for Bishops:* These suggestions will serve as a guide to Bishops in the preparation for, ordination to, and training in, the offices of the Aaronic Priesthood. They are submitted with a prayer that they may be accompanied by the Spirit of God. There is close adherence to the instructions of the Lord, and in all details application is made both in courses of study and in all activities to the young man as Deacon, Teacher or Priest.

The Plan

6. *Supervision:* There are three offices in the Lesser Priesthood—Deacon, Teacher and Priest. The Bishop, himself, should preside over the Priests. (Doc. and Cov. Sec 107:87, 88, and "Circular of Instructions," No. 13, page 13.) One of his counselors should supervise the Teachers and the other counselor should look after the Deacons.
7. *Church Property:* Bishops are directly responsible for Church property. As their mission has much to do with temporal affairs, much of the responsibility should be given them of the protection and proper care of Church property, and the gathering and distribution of assistance for the poor.
8. *In Childhood:* From the time a son is born, the parents should do everything possible that he may become worthy to receive the holy Priesthood. Full advantage should be given him of proper home influence and training, assisted by the Primary, Religion Class, and Sunday School. He should be baptized when eight years of age and then be reminded frequently of the honor and blessings which will come from ordination to the Priesthood. All through this preparation he should be made to realize the necessity of clean thinking and living, and of strict obedience to his parents and to the teachings received in the auxiliary organizations.
9. *Cooperation With Parents:* In all preparation and teaching and training of the boy there should be close cooperation between the bishop and the parents. There should be frequent interviews. The parents should visit quorum classes and have a full understanding of the entire program.
10. *Course of Study:* The lessons for class study for the Lesser Priesthood cover nine years, three for the Deacon, three for the Teacher, and three for the Priest. The outlines are progressive, or graded from one office to the other, but the three years' lessons for each office are not graded. The quorum class will study but one year's outline at a time, following the course in order: first, second, and third year, and then repeating. A new member may begin with any one of the three years. As the definite aim is to train members in their duties and the preparatory gospel of priesthood activities, there will be no duplication of auxiliary organizations or Boy Scout work.
11. *Advancement:* Some young men progress more rapidly than others. The bishop should use his judgment as to when a quorum member is worthy and otherwise prepared for advancement. However, the boy

should first participate in all the activities of his office and prepare himself on all three years of the study outlines.

12. *Class Lessons:* Many of the lessons will be developed around faith-promoting stories. The class should be conducted after a regular order of business, and each step, both in study and in activities, will deal directly with the young man in relation to his office in the Priesthood. Though some of the subjects may be the same as are studied in other organizations, their presentation will be different.
13. *Practical Application:* There will be practical application of each lesson, so that the boy should put into practice what he is taught. The class study should be developed into priesthood activities. The program of things to do is as necessary as the program of things to study. The entire plan is built on the foundation of faith in God, and service in his Church. The quorum will be given opportunity to suggest and to work out their own solution of local problems in their work.
14. *Assignment of Duties:* Each week definite priesthood duties will be assigned both to the quorum as a whole, and to each individual member. Report will be called for and record kept of the performance of these duties. With proper guidance, the boy will experience great joy in doing well the labor which has been assigned to him in the work of the Lord. Every member of the Aaronic Priesthood should attend the annual tithing settlement, whether he owes tithing or not.

To Stake Teacher Training Supervisors

The teacher-training work for the Church, during 1922, will be a study of the principles of the gospel. The material has been prepared, in outline form, and was ready for distribution, by the Deseret Book Co., December 27, 1921, price 35 cents, the name of the pamphlet being, "*An Outline Study of the Principles of the Gospel.*"

The Correlation-Social Advisory Committee, under whose direction the outline has been prepared, strongly recommends that every teacher in the Church obtain one of these outlines, and further that regular attendance at teacher-training classes, in every ward in the Church, be the practice of every individual who has been called to the most important duty and privilege of teaching the gospel.

In connection with the class work to be carried on, the Committee recommends a slight change over last year's schedule of meetings. As is known, the practice has been as follows:

- 1st meeting: Regular normal class.
- 2nd meeting: Business meeting of the various organizations.
- 3rd meeting: Regular normal class.
- 4th meeting: Department groups of the various organizations for the purpose of study and outlining lessons.

The Committee recommends no change in the procedure of the first three meetings. With reference to the fourth meeting, however, it is recommended that the work formerly scheduled for that meeting be taken up at a regular monthly stake union meeting. In some stakes, union meetings (sometimes called "Priesthood meetings") are already being held, in connection with which the auxiliary organizations do their regular stake union work, and in some stakes each of the various organizations have separate stake meetings each month. It is contemplated under either of these conditions that no additional union meeting shall be provided, but that the

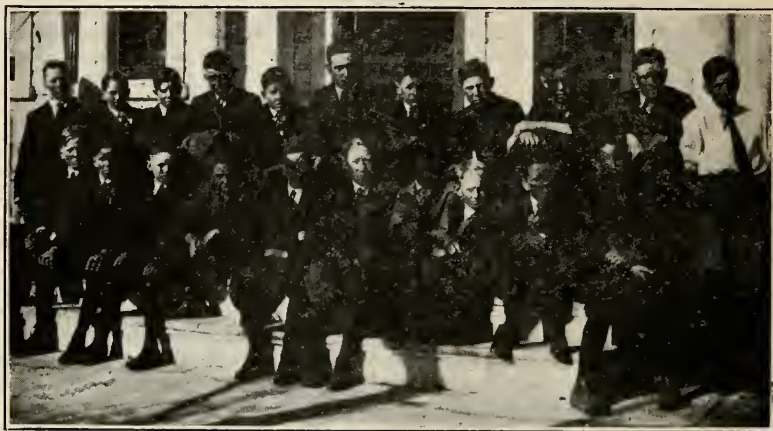
work of preparing lessons be done at whatever stake meeting is being held. In stakes where no stake meeting has been provided for the doing of such work, it is recommended that such a meeting be instituted. A well conducted union meeting is most helpful to the organizations of the Church.

It will be observed that under the plan outlined above, only three ward meetings per month have been scheduled, the fourth meeting to be a stake meeting. However, where the stake meeting will not interfere, a fourth meeting, devoted to the course of study, may be held in the wards.

Every effort should be made to have a copy of the outlines in the hands of all priesthood and auxiliary organization teachers, and to see that they are in regular attendance at the Teacher-Training classes during the year.

The Aaronic Priesthood and Special Service

The Aaronic, or Lesser, Priesthood has much to do with temporal affairs, including the gathering and distribution of assistance for the poor and needy. This mission offers many splendid opportunities for special service. Although Deacons often render such service, they usually labor in small groups. They seldom perform duties in the capacity of organized quorums.



Some of the Live-Wire Deacons of Teton Stake

The accompanying picture shows two quorums of Deacons in the Teton stake, in Idaho. Stake President Albert Choules reports that they were given an important responsibility in the recent campaign for the Near East Relief. They made a thorough canvass of the entire stake and were successful in gathering the amount of grain asked for from that stake. They did their work well.

The performance of Priesthood and Church service is as beneficial to the boys themselves as to those for whom the service is rendered. They like to work in groups and every opportunity possible should be given them to do so. The Presiding Bishop's office would be glad to receive reports of just such activities.—S.



The Senior Department

"The Senior Committee regards the moral welfare of the senior young man equally important with his spiritual being."

"The General Board committee is keenly conscious of the fact that the Church, through its Y. M. M. I. A. has an important obligation to thousands of its young men whom it may not now be reaching."

These two statements appear under Section VIII, in the *Y. M. M. I. A. Handbook*. Let us consider them for a moment.

In the first, the moral and the spiritual well-being of the senior young man are named as equally important. In fact it is difficult to see how a person's spiritual well-being can be assured if his morals are neglected. Indeed, spiritual well-being is non-existent without morality. There rests, then, upon the leaders in the Mutual Improvement work a mighty obligation to advance the moral welfare of the young men of the Church. Presidents and class leaders, do you sense this obligation?

In the second statement the Senior Committee expresses its conviction that this obligation extends to thousands of young men who are not now being reached by the Y. M. M. I. A. This brings us to a question of serious import to every one who has accepted the responsibility of leadership in this great Y. M. M. I. A. work. What are we doing to promote the moral and spiritual well-being of the senior young man?

The Committee's message this month to our class leaders is: "Leave no stone unturned to reach every young man in your ward between the ages of 17 and 21 years, and bring him under the influence of the Association and into the atmosphere of spiritual and moral development."

The machinery is in your hands. Specific suggestions are provided for you in the *Handbook*, to aid you in this work. Study them and put them into practice. Let your watchword be, "Work and pray," that you may fulfil your obligations to the youth of Israel and be found a profitable servant.

The Advanced Senior Class Co-Ed

The slogan of this group has thus far been unwritten, but from the kind of work being done and the kind of people doing it, one must think of it all as a movement, "*In quest of the best.*" The *best* organization where membership includes all unmarried persons over twenty-two and all married ones under that age; a president of the class elected for a definite period to give his or her best executive service during the term of office, a class secretary chosen to do her best to have the data collected and reported in the *best* way, a class leader, the *best* man or woman in the community for the service, one who can and will be prompt, be prepared, and be full of push for and with the class. Judging from reports, the subject for this year's study, "Sources of Joy and Factors of Happiness," has the *best* claim on the *best* interest of life. The class work offers the *best* opportunity, outside of a college, for getting and expressing thought. One member said of it, "The advanced senior class is the *best* place for inquiry

and information I ever got into." Now we want the best drive that ever was made for new members, the *best* reports ever sent in, and the committee on Advanced Senior work wants to find out the *best* way of improving this division of the *best* M. I. movement on the earth, and they request that officers and members send their *best* suggestions as to what will be the *best* subject for our next year's work and what changes in our methods would be *best*.

Junior Department

Enroll The Boys and Give Them Something To Do

The Junior Department includes the boys from twelve to sixteen years of age, and every boy in the Church should be given the inspiration and advantages that this great organization offers. In each ward a careful survey should be made and the name and standing of every boy who is eligible to membership in the organization should be obtained, and then a persistent and systematic effort be made to enroll him. This can best be done by the membership committee who will take up individual labor with the boys, if necessary. If we can start the year 1922 with this information, and follow it up carefully, we can make the best record that has ever been made in the history of the organization.

Two things are necessary: first, to get the boys in the organization, and, secondly, to give them something worth while to do when we get them in. The ideal program, the program that will hold them when we get them, is scout work in conjunction with the Junior Manual. To make it effective all of this work should be permeated with the spirit of the gospel. We should not lose sight of the fact that the fundamental thing is to teach the gospel in its strength and purity to the boys. To enroll these boys and to give them something to do is not an easy task; it requires constant and consecrated effort but it is worth it.

There is no missionary work at home or abroad more vital to the Church than the work with these boys who are, indeed, the men of tomorrow. Upon their training depends, to a large degree, the future of the State and of the Church. No officer of the organization who is charged with the care of these boys can absolve himself from this responsibility without first giving it the most careful, prayerful, and profound consideration.

Character of Music Programs for Joint M. I. A. Meetings

By Edward P. Kimball of the Church Music Committee

In a system of public worship as elastic and unhampered by tradition as that of the Church of Jesus Christ of Latter-day Saints, and one in which the line is not clearly drawn between the purely devotional assemblage and that gathering whose program is a combination of both worship and recreation, great care must be exercised to insure consistency and appropriateness in making up the program. Much of the strength of our religious life can be accounted for in the fact that our religious ideals have been so thoroughly carried over into our practical, daily life that even our amusement and recreation have not been, and should not be disassociated from them. That, indeed, is "the religion worth having." Yet, it behooves us to safeguard this very condition which has resulted in such an ideal community life, and to see to it that it fulfils constantly its highest service, and does not become perverted to such an extent that real improvement and culture can not follow in its wake.

One great aim in the organization of the Mutual Improvement Associa-

tions was to provide a definite agency whose mission it should be to perpetuate this fine balance of the spiritual and the intellectual life. The aim has been gloriously realized by these associations. In their anxiety to provide for leisure-time activities as well as for the spiritual and the intellectual, they have recently reached over into the field of recreation, and properly, too. As the latter activity lies more closely to the daily living of most of us, and touches more easily the profaner things in our nature, there is danger of some things connected with it, which originally were intended to be merely incidental to the program, becoming from choice and practice the principal features in the program—not of course, in the minds of the officers, but in the conception of the work by the membership. This will be true, not so much of those things which all understand and make common use of, but more in the things which are known and understood by only a comparatively few.

Music enters in the front rank of things which appeal to most all persons. But only a few, in comparison to the great number who can judge of literature and even many forms of art, possess knowledge and judgment of music's language and ideals. The music program for the most largely attended meeting of the Improvement Associations should be given most serious attention, if it is to fulfil the highest possibilities, and is not to become an actual deterrent in the realization of the aims of the Associations.

Held on the Sabbath day and in the house of prayer, it is impossible to lose sight of this fact, and keeping it in mind will aid greatly in making an appropriate program for joint meetings. It is not urged that the program should be made up as a commemoration of the day, but it must not be formed in direct opposition to the day and its purposes. A program drafted simply as amusements must be classed with other amusements as out of place on the Lord's day. Greater care should be used in supervising the music for such meetings, than is given to any other feature, owing to the subtle manner in which music operates. Possibly one of the most common sources of our enjoyment of music is association. This means that emotions which were experienced upon hearing a combination of tones, or a selection, for the first time, are recalled whenever the same combination or selection is heard again. A moment's reflection will reveal the necessity of permitting only such selections to be heard, in a joint M. I. A. service as are wholesome and clean, both in their own being and in their associations. This principle operates in the realm of musical instruments as well. In instruments, just as in songs and popular selections generally, are to be found "fads." Certain instruments are taken up madly, like any new style, pursued madly, until they become stale, and then laid aside until the bell-wether turns the flock to new pastures. These are naturally such as are to be learned with very little thought or effort; and the baneful effect in permitting them to be heard in church comes from their association with things of the street, and from the fact that very little of art is possible in their performance, because art is a jealous and exacting mistress, and does not permit her secrets to be revealed through common, shoddy, and unworthy mediums. She is true to her friends among the instruments that have served her through the years, and who, through this service and a worthy reproduction of her secrets in the past, have proved to her their place in her affections. These meetings must not be resolved into show places for freak instruments and combinations of instruments, but they should be in very deed moments for musical mutual improvement that is true and will last.

If strict censorship were to be instituted in making up the program, it would not be long before everything improper and unworthy could

be eliminated from these meetings. A singer or a musician who is worthy of the name will not object to his contribution coming within the bounds of appropriateness and propriety, if the matter is frankly put up to him. The officers are responsible for the character of the music which is heard in their programs.

The practice, quite prevalent in the more populous centers of the Church, of turning the joint meeting over to various teachers for a pupils' recital, should be discontinued. It is a kind of propaganda allowed by the officers mainly as an easy way of providing a program—following the line of least resistance. The opportunity is jumped at by the teacher, as a means of free advertising. It is undignified, and in most cases a waste of time. There can be no serious objection to allowing young students to receive the benefit that comes from public performance, but to turn a whole meeting over to an outside and entirely disinterested combination, without any attempt at supervision, is a gross injustice to the members of any ward.

Organization and Membership

In each ward and stake the Committee on Organization and Membership, in the discharge of its duties and in cooperation with the ward president and stake superintendent, should see that all class leaders are active, alive, and efficient, and if any are found who are not, they should be replaced by those who are.

It is also the duty of the Committee to see that the Advanced Senior classes, as well as Junior and Senior classes, are properly functioning in organization and work in each ward association.

The Committee should meet with the class leaders of each department and devise ways and means, in cooperation with the class leaders, to increase the membership of the classes; indeed, the most effective way of increasing the membership of the association will be through such cooperation in the various classes, thus devising ways and means for bringing in and instructing the membership.

Further, this Committee should see to it that the first item, "Membership," in the monthly efficiency report, shall be properly reported to the stake secretaries by the ward secretaries, so the former can have the report in the hands of the General Secretary no later than the tenth of each month. For the month of January, to be reported no later than the tenth of February, the General Board is making an effort to have every ward in the Church reported. The figures under "Membership" should be properly segregated, showing the enrollment in the Advanced Senior, Senior, and Junior departments; also the average attendance in class work in each of these departments.

A Sample Stake Efficiency Report for Local Use in the Stake

A compiled efficiency report for the Shelley stake, Idaho, is given herewith with the thought that it may be of great value to stake secretaries in compiling their monthly reports from the wards of the stake, showing exactly how they stand in membership, enrollment, and in the 10 points of scoring in efficiency. In the Shelley stake this stake report is forwarded to each ward association, and all the officers of the stake can see at a glance how each ward stands. One of the interesting things about this report is an added item to the figures in the 10 scoring points. The secretary says, "Since there are 10 points of scoring in efficiency, and in the word 'efficiency' there are 10 letters, why not associate the two together and give each ward a banner or pennant and allow them the corresponding letter in efficiency to be pinned on the banner each month for each 10

that they obtain each month. This will act as an incentive to get them to work hard each month and get the word 'efficiency' completely spelled out on their banners." Note how nearly complete the word "efficiency" is on the Woodville report in next to the last column and then observe how a number of the others lack letters in the local stake report, as presented in the score of the report which we herewith present. The young ladies' and the young men's work is to be separate. The Shelley stake has provided eight banners, one for each of their wards, in addition to the showing in the report. By this means, the secretary says, "We are able to do better work in our associations this winter than we have been able to do before."

We have received one or two statements complaining of the work in these reports, but it is the business of the secretaries to look after this work, under the direction of the superintendency, and, this being their business, it should be promptly looked after.

Shelley, Idaho, Dec. 6, 1921.

COMPILED EFFICIENCY REPORT									
Shelley Stake		Month of November 1921.							
	B A S A L T	G O S H E N	J A M E S T O N	K I M B A L L	S H E E L E Y 1	S H E E L E Y 2	T A Y L O R	W O O D V I L L E	S T A K E
Order coming in 10% Ward Population	6th 78	2nd 39	5th 34	4th 20	1st 50	8th 66	7th 28	3rd 38	353
Adv. Sen. Enrollment	31	18	11	0	44	16	16	23	159
Senior Enrollment	29	10	4	27	9	17	0	4	100
Junior Enrollment	24	15	18	3	11	13	11	9	104
Total Enrollment	84	43	33	30	64	46	27	36	363
Adv. Sen. Aver. Atten.	27	12	5	0	21	8	14	17	104
Senior Aver. Atten.	16	8	1	13	4	7	0	2	51
Junior Aver. Atten.	13	6	12	3	9	6	7	4	60
Total Aver. Atten.	56	26	18	16	34	21	21	23	215
1. Membership	10E	10E	10E	10E	10E	7	10E	10E	10
2. Class Work	10F	9	8	8	8	7	10F	10F	9
3. Special Act. Program	10F	10F	10F	10F	10F	10F	10F	10F	10
4. Scout Work	0	101	0	0	101	101	0	0	5
5. Slogan	0	10C	10C	10C	10C	0	0	10C	6
6. Era	101	101	9	101	101	8	0	101	8
7. Fund	6	0	6	10E	4	10E	0	10E	6
8. Participation in Exer.	10N	10N	10N	10N	10N	10N	10N	10N	10
9. S. & W. O. Meetings	10C	10C	10C	10C	10C	10C	10C	10C	10
10. W. O. Meetings & T-T.	10Y	5	5	5	5	5	.5	10Y	6
Total	76	84	78	83	87	77	55	90	80

E. Milton Christensen, Stake Secretary.

Special Activities

Why not a class party at your house? Mr. Class Leader, has it ever occurred to you that you may have a great opportunity in having your class spend an evening at your home in a social way? We very often learn many things in the hour of relaxed play that we never thought of before;

and very often they are things which can be used to great advantage by the leader. All of your boys perhaps do not chum together. An evening or two spent in social life will bring them together and build up class spirit which is so essential in getting united action on some big, worthwhile problem. Let the class know that your interest in them is not limited to the short period of the Mutual session.

Such an evening does not need to mean any special expense to you. Have the young men appoint committees to work out the details.

One class leader made this remark after an evening party of his class at his home: "It was a great night. Many things were said and done which will help me in leading the boys." Let the officer in charge of special activities assist in carrying out this suggestion.

The Extension Division of the Brigham Young University

is preparing to hold a "Leadership Week," at Provo, from January 23 to 28, 1922. The primary aim of this week, according to President Frank S. Harris, is to provide a time when the people of the Church may come in to the university and spend several days at work and play. This work as outlined is especially interesting to M. I. A. workers, since departments running through the week are to be devoted to the following subjects: scout and beehive activities; general M. I. A., social, and recreational leadership; music; pageantry; public speaking; parliamentary procedure; and teacher training.

In addition to this work the following departments will offer work of general interest to members of the Church, and of interest to specialized Church workers in other lines: Sunday school; religion class; relief society; primary; clerical work; home making; priesthood problems; missionary work; business administration; health problems and genealogy, and temple work. It is understood that living accommodations are to be provided at the very lowest possible cost to visiting people, and that every effort is being put forth by the members of the faculty to arrange an interesting, instructive and entertaining program.

Y. M. M. I. A. EFFICIENCY REPORT, NOVEMBER, 1921

STAKES	Membership	Class Work	Special Activities Pr'gm	Scout Work	Slogan	"Era"	Fund	Participation in M. I. A. Programs	Stake & Ward Officers' Meetings	Ward Officers' Meetings or Teach.-Tr. Class	TOTAL
Alpine	8	10	9	5	7	7	7	9	10	8	79
Beaver	7	10	10	.....	8	5	7	10	3	8	68
Benson	10	7	10	7	8	9	7	9	10	9	86
Box Elder.....	9	10	9	6	7	8	4	8	10	8	79
Cache	10	6	10	9	10	9	4	10	10	7	85
Carbon	3	10	6	8	6	6	10	8	10	8	75
Cottonwood	9	5	9	8	5	7	6	8	10	7	74
Deseret .....	.....	.....	7	2	5	8	3	7	8	6	46
Granite	7	10	10	9	5	6	2	8	10	8	75
Hyrum	9	10	10	7	10	10	10	9	7	5	87
Juab	10	10	10	10	10	10	10	10	10	10	100
Kanab	10	9	10	10	10	10	.....	10	10	10	89
Liberty	8	10	8	9	8	6	7	10	10	10	86

Y. M. M. I. A. EFFICIENCY REPORT, NOVEMBER, 1921 (Continued)

STAKES	Membership	Class Work	Special Activities Pr'gm	Scout Work	Slogan	"Era"	Fund	Participation in M. I. A. Programs	Stake & Ward Officers' Meetings	Ward Officers' Meetings or Teach-Tr. Class	TOTAL
Logan	10	9	10	10	10	9	5	9	9	8	89
Millard	8	10	10	7	8	7	7	9	2	8	76
Morgan	10	10	8	6	8	10	9	10	10	6	87
Nebo	4	4	10	7	10	5	5	7	8	5	65
North Davis	6	7	9	7	4	7	7	7	9	5	68
North Sanpete	4	10	10	5	10	5	-----	10	5	5	64
North Weber	6	9	6	4	6	7	3	7	10	6	64
Ogden	7	6	10	8	10	9	5	10	10	10	85
Pioneer	-----	10	10	10	10	7	7	10	10	7	81
Roosevelt	10	10	10	8	10	10	9	10	8	8	93
St. George	10	10	8	2	7	4	2	7	-----	6	56
Salt Lake	8	10	10	8	10	10	7	10	10	8	91
San Juan	8	5	8	5	8	8	-----	8	6	6	64
Sevier	10	10	10	8	10	8	3	10	5	5	79
South Davis	10	6	10	10	8	7	7	9	10	8	85
South Sanpete	10	6	8	2	5	4	3	10	6	5	59
Uintah	8	10	10	4	5	7	2	10	8	6	70
Wasatch	8	7	8	3	6	5	4	9	8	7	65
Wayne	8	10	7	3	3	3	3	10	5	6	58
Bear Lake	10	7	8	2	8	9	5	9	5	5	68
Bingham	5	9	9	8	5	5	5	9	8	7	70
Blackfoot	7	10	10	10	10	10	6	10	10	5	88
Boise	10	10	6	5	5	6	4	7	10	5	68
Burley	10	6	10	9	6	8	3	8	10	7	77
Cassia	10	9	10	9	10	8	7	10	10	7	90
Curlew	-----	5	8	25	10	7	3	5	5	5	73
Franklin	9	6	10	20	10	7	2	10	10	5	89
Fremont	10	10	9	9	9	8	5	10	9	8	87
Idaho	10	4	6	-----	4	4	4	6	5	4	47
Lost River	10	10	10	3	10	5	10	-----	3	5	66
Malad	6	10	6	-----	5	7	4	7	5	2	52
Montpelier	10	10	9	3	7	4	2	6	7	5	63
Pocatello	10	9	10	5	8	8	8	10	9	5	82
Portneuf	10	10	10	5	5	5	-----	10	5	5	65
Raft River	5	8	3	-----	1	3	3	2	2	1	28
Shelley	10	9	10	5	6	8	6	10	10	6	80
Teton	3	6	4	3	-----	2	2	6	6	3	35
Yellowstone	10	10	9	4	4	7	4	10	7	9	74
Maricopa	10	10	10	5	9	7	5	10	10	9	85
Snowflake	10	10	10	-----	5	7	-----	10	5	5	52
Big Horn	5	10	10	10	7	10	8	7	3	5	75
Star Valley	10	6	8	2	5	5	2	8	6	3	55
San Luis	8	8	10	5	5	5	6	8	10	4	69
Young	10	10	6	-----	6	6	-----	6	6	4	54
Taylor	10	10	8	10	5	9	3	8	10	4	77
Union (Ore.)	10	10	10	-----	10	10	4	10	5	10	79

Y. M. M. I. A. STATISTICAL REPORT FOR THE MONTH OF NOV., 1921

STAKES	Should be Enrolled	Number Wards	Number Wards Reporting	Advanced Senior Enroll.	Senior Enrollment	Junior Enrollment	TOTAL	Advanced Senior Average Attendance	Senior Average Attendance	Junior Average Attendance	TOTAL
Alpine	899	18	18	181	197	342	720	122	134	262	518
Beaver	287	7	6	82	91	49	222	65	75	41	181
Benson	761	13	13	192	289	275	756	123	186	188	497
Box Elder.....	770	12	10	300	212	234	746	218	146	152	516
Cache	520	8	8	150	186	223	559	73	92	153	328
Carbon	360	9	3	88	33	32	153	70	28	24	122
Cottonwood ..	746	12	12	163	232	297	692	104	140	129	373
Deseret	398	11	8								
Granite	1720	16	16	334	315	467	1116	234	198	363	795
Alpine	899	18	18	181	191	342	720	122	134	262	518
Hyrum	500	10	10	178	126	151	455	116	82	121	319
Juab	352	5	5				372				366
Kanab	210	7	3	26	23	33	82	15	14	22	51
Liberty	1041	11	11	308	175	364	847	191	114	276	581
Logan	610	11	11	196	164	274	634	126	104	216	446
Millard	338	6	6	82	104	101	287	45	99	58	202
Morgan	210	9	5	70	77	72	219	41	47	51	139
Nebo	910	13	7								
North Davis....	407	7	7	60	97	90	247	41	58	62	161
North Sanpete	786	15	12	103	103	138	344	57	63	108	228
North Weber..	687	16	14	45	207	168	420	32	126	96	254
Ogden	682	11	11	204	138	172	514	185	125	168	478
Pioneer	930	14	5	101	91	135	327	85	56	92	233
Roosevelt	315	9	9	100	91	127	318	63	72	91	226
St. George.....	643	15	11	176	228	241	645	125	159	196	480
Salt Lake	1026	12	12	252	193	315	760	172	121	235	528
San Juan.....	250	5	4	80	40	90	210	45	15	45	105
Sevier	360	6	6	95	131	151	377	69	112	115	296
South Davis ...	476	9	9	131	121	222	474	84	67	134	285
South Sanpete	440	10	6	51	163	80	274	30	111	47	188
Uintah	409	9	9	82	94	132	308	77	73	116	266
Wasatch	375	9	8	92	99	94	285	58	58	74	190
Wayne	201	6	5	12	89	64	165	9	61	48	118
Bear Lake.....	384	11	10	122	151	158	431	66	90	91	247
Bingham	564	13	7	126	72	96	294	81	34	59	174
Blackfoot	494	9	7	136	98	112	346	88	85	56	229
Boise	280	8	7	90	123	90	303	64	87	68	219
Burley	395	11	11	160	124	123	407	62	78	82	222
Cassia	181	6	6	96	58	80	234	66	38	55	159
Curlew	150	10	5	30	33	50	113	10	10	10	30
Franklin	437	10	10	132	150	130	412	85	87	76	248
Fremont	653	13	13	248	199	310	757	158	123	198	479
Idaho	218	12	8	53	103	68	224	41	60	39	140
Lost River	153	8	7	75	87	58	220	40	51	53	144
Malad	398	11	8	79	108	57	244	33	75	51	159
Montpelier	392	11	11	126	140	103	370	74	93	84	251
Pocatello	358	10	10	141	93	144	378	86	63	96	245
Portneuf	300	12	11	33	184	115	332	25	115	86	226

Y. M. M. I. A. STATISTICAL REPORT FOR THE MONTH OF NOV., 1921
(Continued)

STAKES	Should be Enrolled	Number Wards	Number Wards Reporting	Advanced Senior Enroll.	Senior Enrollment	Junior Enrollment	TOTAL	Advanced Senior Average Attendance	Senior Average Attendance	Junior Average Attendance	TOTAL
Raft River	160	9	4	41	15	22	78	16	12	13	41
Shelley	353	8	8	159	100	104	363	104	51	60	215
Teton	300	7	4	18	49	21	88	9	29	16	54
Yellowstone ..	296	9	9	161	56	104	321	117	24	63	204
Maricopa	368	8	8	189	117	118	424	131	83	64	278
Snowflake	250	13	6	88	60	60	208	66	35	38	139
Big Horn .....	.....	6	6	.....	.....	.....	245	.....	.....	.....	164
Star Valley.....	334	11	9	89	136	127	352	49	73	79	201
San Luis	200	4	4	75	36	38	149	60	25	22	107
Young	99	5	3	32	30	17	79	23	20	14	57
Taylor	311	5	5	138	134	109	381	73	77	55	205
Union (Ore.)..	148	5	5	95	28	40	163	62	19	38	119

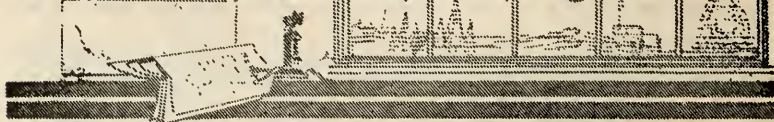
Scouts Holding the Priesthood Function as Ushers

J. O. Ellsworth, Scout Deputy Commissioner, of the Bingham stake, writing from Idaho Falls, December 3, calls attention to the first Scout encampment held there. Fifty-five boys met in the basement of the stake tabernacle, November 26, at 2 o'clock, prepared with bedding and food to stay over night. They followed a definite program consisting of scout games and recreation out of doors in the afternoon, each boy bringing his armful of wood from the play-ground for cooking the evening meal and breakfast. Fires were made in the alley back of the tabernacle. In cooking supper the boys took cooking test for second and first class. With the exception of five first class scouts, the remainder of the fifty-five were candidates for first and second class tests. The examinations began at 7 o'clock under the supervision of the stake examining committee, assisted by the scoutmasters from the seven wards from which the boys had come. After examinations 26 beds were placed on the floor of the auditorium hall where the masters and scouts enjoyed the night as well as if they were home on their feather beds. On Saturday morning, an early breakfast cooked out of doors; then, after morning colors, there were scout songs and prayer. The encampment closed at 9:30, the boys attending stake conference which convened at 10 o'clock a. m. Four different troops were detailed to do the ushering at the conference, one troop at each session. The boys all held the Aaronic Priesthood and functioned as ushers in that calling of the Priesthood. They had a splendid time and look forward to improving their methods for the encampment three months from now.

New Organization

A. R. Babcock, stake secretary Y. M. M. I. A. of the Lost River stake, reports a new organization of the Y. M. M. I. A. at Mackay, with George Jensen, president; M. K. Thompson, first, and Theodore Ivie, second counselors; with Melvin Hintze, secretary. He states that the new organization promises to be a live one in the good start they are making.

PASSING EVENTS



Peace between the United States and Austria was declared formally in a proclamation signed Nov. 18, by President Harding.

Germany cannot pay the next installment of the reparations, amounting to 500,000,000 gold marks. She is said to have so informed the governments of her late enemies, Nov. 14.

Riots in Belfast continue while negotiations on Ireland are going on in London. The death list, Nov. 27, totaled 27, and troops were rushed to the scene of disturbance, to quell the disorders.

Naval construction was suspended in British ship yards, by order of the Admiralty, pending the outcome of the Washington armaments conference, according to an announcement in London, Nov. 18.

Winter arrived Nov. 17, with a snow storm that covered the intermountain region from Canada to Central Arizona, and from the Cascade ranges on the west to some distance over the plains eastward.

Famine in Russia seems to be beyond human control. In some districts, as reported Nov. 30, the population is dying rapidly. Many are said to be going insane, and mothers are killing their children.

The Shantung question will be settled by China and Japan, with American and British representatives as friendly advisers, according to an agreement reached at the Washington conference on armament, Nov. 30.

A new planet was discovered at the astronomical observatory at La Plata, says an announcement from Buenos Aires, Nov. 27. The new-found world is visible as a faint star among the asteroids between the orbits of Jupiter and Mars.

An attempt on the life of the Prince of Wales was made Nov. 23. A club was hurled at the prince as he entered a building in Bombay. The missile was thrown by some one in a crowd of spectators. The man who threw the club escaped.

The engagement of Princess Mary, daughter of King George and Queen Mary, to Viscount Henry George Charles Lacelles, the heir of Earl Harewood, was announced in London, Nov. 22. The princess is 24 years old and the viscount 39.

Four Americans were captured in Mexico, by bandits, at Santa Eulalia, 22 miles from Chihuahua. They refused to pay ransom and were set free after four hours of captivity. One Mexican captured by the same gang, paid \$5,000 for his liberty.

Smokers burn millions. According to federal tax returns, smokers in the United States waste \$1,151,000,000 for tobacco; sodas and confectionery cost \$834,000,000; perfumery, jewelry and silk stockings, \$955,000,000, and the army \$418,000,000.

General Diaz passed through Ogden, Nov. 23, and was enthusiastically greeted at the railroad station by a number of patriots. He was commander-in-chief of the Italian forces that checked the advance of the Austrians at the end of the great war.

Wage reduction in Colorado coal mines was announced Nov. 16, whereupon the governor found it necessary to proclaim martial law in Heverfano Co., the sheriff there being unable to cope with the situation resulting from a thirty per cent reduction of the pay.

The birthday of President Heber J. Grant was celebrated in all the schools of the Church, Nov. 22, as well as by his family and friends. Numerous letters and telegrams of congratulation were received at the Church office and the home of the President.

New Utah State Fair manager was appointed, Nov. 21, by Governor Mabey, to succeed Mr. J. L. Horne, whose resignation was accepted by the executive committee of the board. State Treasurer W. D. Sutton was named by the governor, to serve without additional pay.

The temple site at Mesa, Arizona, was dedicated Nov. 28, 1921, by President Heber J. Grant, in the presence of about three thousand persons. President Anthony W. Ivins, of the First Presidency, and President J. W. McMurrin, of the California mission, attended the services.

Money for Utah. The war finance corporation Dec. 5 advanced \$1,374,000 to cover loans "for agricultural and livestock purposes" in Utah. This is one of the largest single loans made in the west, and is nearly as great as all loans made in Utah last week, which aggregated \$1,583,000.

Two women were arrested, Nov. 24, in New York for alleged defiance of the police, when they were ordered not to address a mass meeting in favor of birth control. The women were Mrs. Margaret Sanger and Miss Mary Windsor. The meeting was broken up by the police.

Three men were killed on the Orem road, Nov. 18, and twenty-two were more or less seriously injured, in a collision on a siding at Taylorsville, west of Murray. The dead were: Harry J. Cramer, motorman, and William Hollien, electrician, and another victim who died later.

A burial place of a race of giants is said to have been uncovered by rains near Douglas, Ariz. The skeletons are described to show that the people buried must have been twice the size of the average man today. One skull showed a thickness of about an inch, says a dispatch from Douglas, Ariz., Nov. 25.

Christina Nilsson died, Nov. 22, according to a dispatch from Copenhagen. She was in her younger years a famous opera singer, well known both in Europe and America. She was born in Stockholm, Sweden, in 1843, and made her debut in Paris in 1864. Since 1891 she has lived in retirement.

A two hundred million dollar suit has been planted in the supreme court against certain directors of the Denver & Rio Grande railroad and others, by the stockholders, who claim to have lost that sum by a conspiracy among the defendants to wreck the road, says a New York dispatch of Nov. 21.

A helium airship, the C-7, arrived over Washington in a snowstorm, Dec. 5, and after maneuvering about the city for a few minutes landed in the navy air field at Anacostita. The blimp left Hampton Roads, Va., at

6:30 o'clock this morning and is said to be the first large airship to attempt a long flight with non-inflammable helium gas.

New ruler of Japan. Because of the illness of the emperor, Yoshihito, Crown Prince Hirohito has been designated regent, says a Tokio dispatch dated Nov. 25. For over a year rumor has had it that the emperor was ill. His condition is now said to have become aggravated. He has reigned since July 30, 1912, when his father, Emperor Mutsuhito, died.

Immense worlds exist. Professor Albert A. Michelson, in an address before the National Academy of Sciences, Chicago, Nov. 14, made the announcement that there are stars that exceed Betelgeuse in magnitude—an orb that is supposed to be 300,000,000 miles in diameter—and they are to be measured by means of a new interferometer developed by him.

A surtax of fifty per cent on incomes of \$200,000 or more is the rate fixed in the senate amendment to the tax revision bill, which was passed by the house, Nov. 18, against the expressed views of the president. Ninety-four Republicans, 106 Democrats, and one Socialist voted in the affirmative; while 170 Republicans and three Democrats formed the opposition.

Lorenzo Lafayette Hatch, of Franklin, Idaho, died Nov. 7 of pernicious anemia. Mr. Hatch was formerly bishop of the Franklin ward of the Church and long active in the affairs of Cache valley. He was born at Lehi, December 25, 1851, being 70 years of age at the time of death. He was the son of Lorenzo Hill Hatch and Sylvia S. Eastman Hatch, Utah pioneers.

Dr. Adolf Lorenz fainted three times, Nov. 29, due to a malady of the stomach, while attending patients in his charity clinic in New York. He came to this country from Austria, a short time ago, and has already treated hundreds of sufferers among the poor, in an endeavor to repay America to some extent for the relief Americans have sent to his famine-stricken countrymen.

The special session of the 67th Congress adjourned, Nov. 30. The president signed a number of bills before the adjournment, among which was the tax revision bill, which repeals the excess profits and transportation taxes, does away with most of the so-called nuisance and luxury taxes, reduces individual taxes all along the line and increases the corporation income tax from 10 per cent to 12½ per cent.

Picketing is unlawful, according to a decision by the Supreme Court in the case of an appeal brought by the American Steel Foundries Company growing out of a strike at its plant. The court in its decision declared no broad rule could be laid down in the matter of picketing, however, but that each case must be considered on its merits to determine whether the picketing constituted restraint and intimidation.

A quadruple agreement between the United States, Great Britain, Japan, and France was announced from Washington, Dec. 10. The agreement does away with the Anglo-Japanese alliance and binds the powers to respect the territorial integrity of the possessions of each other in the Pacific and provides that in the event of the menace of the vital interests of any of them the nation threatened will consult with the others before taking action. It also provides that if differences arise between any two of the contracting parties, the other two signatory powers shall initiate mediation and arbitration.

Colonel Whittlesey perished at sea, Nov. 27, enroute from New York to Havana. He became famous during the war for his exploits on many bat-

tlefields, but it seems that his mind became unbalanced by contemplating the misery that has followed the war, and he concluded to end his life. The funeral at Arlington was the climax of the sadness he went through. Early in the fall of 1920 Colonel Whittlesey spoke at the Salt Lake theater in support of the league of nations. The same night former President William Howard Taft gave a lecture at the tabernacle in the support of the candidacy of Mr. Harding for the presidency.

The Chinese delegate at the arms conference, Dr. Tyau, resigned, Dec. 6, in protest against the "negative results" achieved regarding China. Dr. Tyau who has been the secretary-general of the Chinese delegation, explained that he acted without consulting the other three Chinese delegates, China's demands were stated by her delegates in a meeting of the committee of nine, Nov. 16. In brief, China wants guarantees for territorial integrity and political and administrative independence; she proposes the open door for all in all parts of the country; she wants all spheres of influence relinquished; she wants no treaties made affecting her without being consulted. Three more delegates from China resigned Dec. 7.

Congress is in session again. The first regular session of the 67th congress met at noon, Dec. 5. The federal budget for the fiscal year, 1923, shows an estimated expenditure \$3,505,754,727. The estimated receipts are placed at \$3,338,182,750, leaving an apparent deficit of \$167,571,977. Of the total estimated expenditure, \$2,900,000,000 is for wars, past or prospective, and \$600,000,000 for peace-time pursuits. In his message, transmitted to Congress, Dec. 6, President Harding said he expected a "most gratifying world accomplishment" to result from the international conference in Washington. He took strong ground against strikes and lockouts, and he looked forward to the passage of new tariff and taxation measures.

The Irish question was settled in a conference between the British government officials and representatives of the *Dail Eireann*, Dec. 6, in a session that lasted till 2:20 a. m. The articles of agreement, or "treaty between Great Britain and Ireland" provided that Ireland shall have the same constitutional status in the British empire as Canada, Australia, New Zealand and South Africa, and that the members of the Irish parliament will swear to be faithful to King George V and his heirs and successors, "in virtue of the common citizenship of Ireland with Great Britain and her adherence to and membership of the group of nations forming the British commonwealth of nations." Over 3,000 political prisoners have been set free by royal proclamation.

Moral support was promised to France in the executive session of the armament conference, Nov. 23. Premier Briand, making his last appearance in the conference before leaving, reiterated the reasons that move his country to maintain the world's largest army and suggested that the only alternative would be a pledge by the powers to aid France should Germany or any other nation again threaten civilization. To this, representatives of the United States, Great Britain, Italy and Japan replied with renewed expressions of regard and sympathy for France, declaring their governments firmly committed to the defense of free institutions and giving assurance that the French people had the moral support of all the powers in facing their problems. But no one came forward with a proposal to write such a pledge into a public and joint declaration of policy such as M. Briand indicated would be asked to induce France to reduce its army beyond the point already contemplated.

For January the General Board is requesting a complete efficiency report from every ward in the Church. Will you cooperate to have this done so that the General Secretary may have the stake reports by February 10?

There were sixty-one stakes reported for November. Let us increase the number for December and have them by January 10. Ensign, Weber and North Sevier were received too late for classification. The stakes show a commendable increase in nearly all the activities of our work. The following stakes have not reported for November: Bear River, Duchesne, Emery, Jordan, Panguitch, Parowan, Summit, Tintic, Tooele, Utah, Blaine, Oneida, Rigby, Twin Falls, St. Johns, St. Joseph, Woodruff, Alberta, Moapa, Juarez, and South Sevier.

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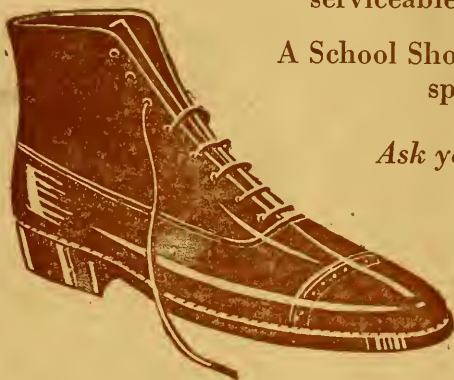
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